



Encipit liber qui voca
tur festiualis de nouo cor
rectus & impressus rothom
ai



The helpe and grace of almyghty god thzugh the besechyng of hys blessyd mod sair mary be wyth vs at oure begynnynge: helpe vs and spede vs here in oure lyuynge: and brynge vs vnto the blyss that neuer shall haue endinge. Amen

yn owne symple vnderston dyng. I fele wele how it fareth by oter that ben in the same degree and haue charge of soules: and holdē to teche theyr parisshe of all the pꝛincipall festes that come in the yere: the wyngē vnto theym what the hooly saintes suffre dē / and dedē for goddis sake & for his loue. So that thei sholde haue the more deuociō i good saites & wyth the bettre wyll come vnto the churche: to serue god & pray hys hooly saites of ther help. But for many excuse hem for defaute of bokys / & also by simplynes of znyng terfore i helpe of suche clerkes this tretis is drawen

oute of Legēda aurea: that he that lyst to stude theri: he shal fynde redy therin of all the pꝛincipall festes of the yere: of echeone a short sermon nedeful for hi to teche: and for oter to lerne. & for þ this treatis speketh of all the hye festys of the yere. I wyll & praye that yt be called festyuall / the whyche beginneth at the fyrst sonday of. Aduēt i worthyp of god and all his sayntes that be wyrtten therin.

Incipit liber qui vocat festiualis.



God
men
adwi
men
this
dayis
called

the fyrste sonday in aduent wherfore holy churche maketh mētiō of the cōmyng of cristē goddis sone i to this worlde to bye mākiūe oute of the deuylls bōdage: & to bryge all well weys into the

Dñica prima aduētus

blyſſe that euer ſhall laſt.
And alſo of hys other com-
myng that ſhall be at the
daye of dome whā he ſhall
cōme to deme. all wycked
doers i to the payne of hel-
le for euer But the fyrſte co-
myng of iehū. Criſte into
thiſ worlde brought ioye ād
blyſſe with hī Therfore ho-
ly churche vſed ſonges of
myrth as alleluia ād other
And for the ſecōde cōmyng
of chriſte ſhall be ſo cruell
that no tōge may tell ther-
fore holy churche leyth do-
wne ſonges of melodye as
Te dū Bla i e. ād weddige
For after that daye ſhall ne-
uer be weddige more in to-
kenige of v̄geaūce that cō-
meth after. Then after the
fyrſte cōmyng of criſt into
thiſ worlde ſainte Auſtin
ſayth there ben thre thin-
ges ryf in thys worlde that
beē burth trauayll: ād deth.
Thiſ is the teſtamēt that
Adā oure forme ſadze ma-
de to all his offsprynge after
him that is to be borne i ſe-

kenelle: ād for to lyue i tra-
uayll ād for to deye i drede.
¶ But criſte he came to be
oure ſocoure. of thiſ teſta-
mēt. ād was borne ād tra-
uayled: and deyed. He was
borne to bringe mē oute of
ſekenelle into euyr laſtinge
hele. He trauayled to bryge
mā to euir laſtinge reſte. He
deyede to bryge mā to euir-
laſtinge lyfe Thiſ was the
cauſe of the firſte cōmyng:
of criſte i to thiſ worlde wher-
fore he that wyll eſcape the
dōe that he ſhall cōme to in
the ſecounde cōmyng he
muſt ley dōwne all māer of
pyrde of herte ād knowe hī
ſelue a wreche of erthe and
holde mekenelle in hiſ hert
he muſt trauayle hys body
i good werkes & gete truly
hys lyuelode wyth trauayll
of hys body ād putte a wa-
ye all ydelneſſe. For he that
wyll not trauayl hys body
i good werkes as ſait bern
ſayth he ſhall trauaylle euir
wyth fēdes in helle and for
drede of deth he muſte ma-

Dñica prima aduētus

rochis shall bete to gyd that
eche shall breke other wyth
one horryble noyse the whi
che shall be herde in to heuē
The. viii. daye the erthe
shall quake: soo dat there
may noo man stōde thereon
butt shall falle downe The
ix. daye te people shall goo
out of theyr dērys and goo
as they were myndeles: ad
none speke to other. The. x.
daye hylles and erthe shall
be euen and playn. The. xi.
day all graues & tōbes shall
open: and the bodyes shall
stōde vpon theym. The. xii.
day sterres shall fall frō he
uen shetyng out brenyng
bemes a dredfull syghte to
see The. xiii. daye they shall
deye that beren lyfe. The
xiiii. daye heuen and erthe
shall brenne. The. xv. daye
heuen & erth shall be made
new: & all people shall ryse
in the age of. xxx. wynter &
come to the dome (*Domin⁹
veniet ad iudiciū cum mul
titudine angelorum.*)
Thenne shall come to the

dome our lord Jesu crist be
ri god and mā with his an
gellis: and she we his wou
des freshe bledinhe as that
daye deyed on the crosse
with all the instrumētes of
his passiō. the spere: crow
ne: scourges: nayles hamer
pynsons: & the garland of
thornes to she we what he
suffred i his passyō for mā
kynde. Thēne maye they
be so ry and ferde that haue
swozen by his passyon or
woundes: or by ony mēbre
of his body: that shall be a
grete repreffe to theym but
they amēde theym in this
worlde: or they deye Then
ne wyll our lord grete
thanke theym that haue do
mercy i this worlde for his
sake to theyr euen crysten &
wyll saye thus to theym:
(*Venite benedicti patris
mei.*) Come ye my faders
blessyd childrē & receyue ye
the kyngdome of heuē that
is ordeyned to you: & soo re
herse to theym the seven
werkes of mercy whan.

I was hungry yegaf me
mete. (Sitiui et dedistis
michi bibere) whan I was
thu sti ye gaue me drynke:
& whan I was herberles
ye herbered me & so forthe
all the werkes of mercy.
For whan ye gaaf ony thi-
ge in my name yt was to
me. Thenne shall our lord
rebuke the riche people tat
wolde not doo for his loue:
nor forgyue noo trespassse
for his sake. And sayd to
theym. (Discedite a me ma-
ledicti in ignē eternum.)
Goo ye cursed people in to
euerlasting peyne of helle.
For whan I was a hun-
gred ye gaue me noo mete
& thā may thei be full so-
ri & woot that euer our lord
Jhesu criste shall thus rebu-
ke theym. For ther shalbe
noo man of lawe to plete
nor for golde nor for syluer
nor other yestes to helpe.
For thā shall nother may-
ster nor lordship helpe but
all be set besyde but righte
as a mā hath done so shall

he haue. And there shall be
dyuerse accusers bothe a-
boue hym & byneth hi: and
on euery syde aboue hym
shall be oure lord Jhesu cri-
ste his domis man (Iratus
est furor dñi in populo suo)
wit houte mercy to theym
that dede no mercy: & so ac-
cuse thei of the lesse tought
that euer was a mys. On
the right syde hys āgell tel-
lyng redely where whan
and howe ofte he dyde a
mys. On that other syde
fendes chalēgyng hi they-
res as by righte for his wi-
cked dedis Under hym hel-
le redy yf he be foude in syn-
ne that daye they shalbe
peyned & i peyne withouth
en ēde that daye poure peo-
ple shall sytte with criste at
the dome: and derie the ri-
che people for the grete w-
rounges that they dyde to
theym: and they myghte ge-
te none amēdes tyll the day
of dome: thenne they shall
haue their wille of the riche
people: for whan the riche

Diffica prima aduentus

done the poure wounge: they can doo nomore but praye to god to quyte the ym at the day of dōe. And soo he wyll for god sayth thus. (*Michi vīdictā & ego retribuam.*) But all to me: and. I yelde euery man after his deseruyng: ther fore whyle ye ben here make ye amēdes for poure wyckednes. And make thei poure frendes that shall be your domys mē atte the daye of dome And truste not to thei þ shall cōe after you: lest ye be begyled. And drede the peyne of helle þ neuer shall haue ende.

C Narratio.

Saynte Bede telleth how there was an husbōde man i Englōd that fylle spyke adley de from the euyntyll on themo row Thēne he rose & departed his godes i foure partyes and all his owne parte he gaue to poure mē: and wente & was a monke in an abbey that was nyhe the water syde. In to the

whiche water he wente euery nyghte / were it neuer soo colde / and stode therein longe: and suffred grete penaunce. And whan he was asked why he dyde so to suffer that grete penaunce / he sayd to esche we a greter payne that he had seē And he wolde ete but barley brede & drynke water all his lyfe after And tolde two relygyous men the paynes that he hat seen. And they were soo grete that they coude not telle theym opely. He sayde dat an angell lad him in to a place there that one syde was soo colde that noo tonge myghte telle the payne therof And the other syde was soo hote that no mā myghte telle the peyne ther of. And soules were caste oute of that one i to that other: and that was a grete payne to thei And the āgell shewed hym the fyre that come out of helle that was soo hote: and soo ferre as hi thoughte he mygh see it: he

thouhgt it bzēt hym/and i
the leme thezof he sawe sou
les boylē vp ād doune: cry
eng ād waylynge for woo.
Also he herde fēdes crye: cast
out hore lede & byrmstone to
make her paynes gretter:
ād soo they tourmēted the
soules in payne. Now lord
god for thy grete mercy ha
ue mercy on vs: ād kepe vs
fro thoo paynes: & bzige vs
to the blisse of heuē that ne
uer shall haue ēdinge. Amē

CDñica in septuagesima.



God
men
ād wi
men
thys
day is
called

i holy chirche: the soday i se
ptuagesime for causa tat ho
ly chirche is moder of all cri
stē people she taketh god he
de to the children as a good
mod o weth to doo & for as
more as she seet hē full soze

lyke i syne ād many of thei
woounded to the dethe with
the swerde of syne the why
che syne hath caughte alle
thys yere tofore & namely
this christmasse tyme that
was ordyned in holy chyr
che for grete solēpnite: for
euey man sholde be besy to
serue god with all his pow
er: by cause that cristē hym
selfe shewed that daye sw
etnes of loue to alle cristen
people. For mā he was boz
ne that tyme: ād i the same
fleshe & blood as one of vs:
and layd in a cradell more
pouly than ony of vs: and
was cristened in water as
one of vs. And also he come
to a weddinge for to clēse it
fro synne: & to make vs ho
ly and bredern to hym: and
heyes to the kyngdome of
heuen. For thise causes all
cristē people owē to be full
glad i theyz soules as i that
tyme makynge solēpnite &
myzthe: & makynge hē bo
the cleene i body & soule fro
all maner of synnes. And

Dñica in septuagesima.

groūdpyng theym in grete
sadnes of olue to god: and
to all cristen people: dopyng
grete almes to thei that ha
ue nede. But now the mo
re harme is: for that hygh &
solēpne fest is torned in to
fylche synne ād grete spyke
nesse to the soule: as i pryde
by dyuerse wyse i clothyng
ge: ād i many dyuerse gyle
vlyng: in to grete couetyse
ād i to lecheri that sueth al
way gloteni in slothe in
goddis seruice: as Jappys &
vanyte syngyng ribaudy
spekyng for vanite causeth
moche slothe for among
suche people: he is most wo
rthy that moost har latty
can speke thus thise solēp
ne & hye festis the were oꝝ
depned to grete worshyp of
god & of our lady ād alle the
saītes in heuē now be toꝝ
ned i to grete offēce to god:
wherfore oure moder holy
chirche seeng her childern i
suche dispaire as a mod full
of cōpassiō sozi in her herte
for thei this day ley eth doū

alleluya & other songes of
myrthe and melodye: & ta
keth tractus: y bē sōges of
mornīge. Also for this holy
sacramēte of weddyng is
moche desoyled by vanite of
synne: therfore it is leyed do
un this dayes and i aduēte
for many that bē now w
edded yeueth thei all to lust
ād likyng of the bodys of
fleshely lust of this worlde:
ād thinketh full lityll of the
deth y is full greuous that
cometh soo soone after: but
as it is red by grete clerkes
it is moze spedfull to man
nis soule to goo to an how
se there as is a corps & we
pyng thā to go to an how
thē as is grete reuell & mo
che myrthe: for suche thyn
gis make a man to forgete
his god & hi selfe both: but
there as is a sight of a corse
maketh a man to thiike on
his deth: y is the speciall thi
ge to put a waye synne and
vanite of the world. For sa
lomō sayth th^o to his sone.
(Fili meōꝝ are nouissia tua

& in etnū nō peccabis) So
ne haue i thy mynde þ thou
shall deye & thou shall neuer
syne dedely th^o holy chirche
hauig grete cōpassiō of her
childern ordeyneth. iiii. ma
ner of salues to helpe & to he
le her childn that bē to thi
ke on deth in wardly to la
bour besely: & to chastise the
body resonably: the firste is
to thiike on deth i wardly:
holy chirche peueeth ēsāple
this day in the offyce of the
masse. (Circūdederūt me.)
The sykenes of deth hath
beclypped me: th^o sayth he
techig euery good childe to
haue i mīde how harde he
is bestad with deth on eche
syde: i so moche that he ma
ye not scape noo waye but
euer deth sueth hī with a
bowe drauen & an arowe
euer therin redy to shote hī
he wote neuer what tyme:
this is a principall salue to
euery mā that taketh it to
herte to put a waye all ma
ner of vanyte and vayne
myrthe. But for to vnder

stonde this to beter J. thew
this by ensample.

¶ Narratio.

¶ I rede of a kynge the e
uer was i heuy sorow & he
wolde neuer laughe ne ma
ke meri chere but euer was
in mornynge ād i heupnes
therfore his meyny and all
other mē were greued: ther
with they pede to the kyn
ges broder: praynge hym to
speke to the kynge and say
he greued all thoo þ where
aboute hym with his heuy
chere and counseylled hym
to leue it and make lyght
chere in tyme comynge.

¶ Thenne was this kynge
wylse & thoughte to chasty
se his brother by a whyle &
wortly bad hym goo home
and doo that he had to doo.
¶ Thenne was the maner
of the countrey that whan
a man shold be done to de
the: sholde come trompet
tes and trompe afore his
gate. ¶ Thenne say the kyn
ge byddynge them goo tro
pe afore his broders ga

Dñica in septuagesima.

te: and me goo wyth they to
aresten hym: and byng hym
byfore the kyng: & i the me-
ane whyle the kyng called
to hym seuen men that he
trust on and bad hem that
whan his brother was cōe
to dra we her swerders and
sette hem at his breste afore
his herte / so whan his bro-
der was come they dyde as
the kyng bad hem: thā the
kyng commaūded all me
to dānce and to make reuell
al that they coude and so
they diden thenne sayd the
kyng to his broder why art
thou soo heuy of chere: heue
vp thy hede and be mery for
all this myrthe is made for
the. thenne answerde he &
sayd: how sholde I be mery
of chere and see here. vii.
swerdes sette to my herte:
and wote not who shall be
my deth fyrste thenne sayd
the kyng put vp youre s-
werdys & spake to his bro-
der thus. It fareth by me/
theseuen dedely synnes be
euer redy to reue me of my

soule to the hert / and this
maketh me that I may ne-
uer be mery and make glad
chere: but euer am aferde of
dethe for my soule & is the
lyf of my body thenne sayd
the broder I crye the mercy
for I knew neuer this tyll
now & shall be wyser euer
after. This I say boldly he
that wyll take this to hert:
he shall haue better wyl to
loue thā to laughe to syge
thā to be glad: to wepe thā
to syng: soo that he shall
fynde the mynde of deth the
pryncypall salue of al maner
of synne: also princypali we
must haue i mynde the pe-
ynfull deth of our sauour &
he suffred for vs all / of the
whyche is made mēcyō in
the fyrst chapitre of trenys
(Attendite & videte si est do-
lor similis sicut dolor me⁹.)
What other salue is to la-
bour: besely in this world:
of this labour speketh saūt
poull i the pistle of this day
and sayth. Sic currite vt 2
prehendatis. Kenne ye soo

that ye may haue te game:
by this renig ye shall vñd-
stonde that he that renne
for the game enforſicht hi-
self with al his myght to rē-
ne fast and soo must euery
seruañt of god ēforce hym
to labour besily i the degre:
that god hath sette him in &
mē of holy chirche must la-
bour i studyng and prayēg
and to teche the people the
law of god. Lordis and rē-
tet mē must labour to kepe
holy chirche in rest ād peas
ād other comyn peple must
labour to gete lpuige to thi-
se other degrees / ād for hē-
selfe bothe to soule & body.
And for noo man shold ex-
cuse hym from this labour
Criste i the gospell yeueth
an ensample saynge thus.
C Prō mane 2ducere opa-
rios. An husboñde mā wēt
into his gardeyn oz vyne
peerde at pme & apē at vn-
drē oz mydday & at eupsōg
tyme & he hered people to la-
bour by al the tydes of the
day: this is to vñdōstōde al-

le degrees of the world. For
as Job sayith a mā is boz-
ne to labour & traueylle in
this world as a byrde to flee
& saīt bernad sayth: he that
wyl not laboure here in
thys worlde: he shall labour
with the fendis in helle: for
that is the testamēte of A-
dam that he lefte to alle his
ofprige: labour ād trauayle.
To this laboure he gy-
ueth ensample: and reher-
seth how god made Adam
and Eue to laboure to ke-
pe paradysle and had thei-
ete of alle the frutes that
was in paradysle: excepte
one tre þ the kepte for hym
selfe: soo as ofte as they sa-
we that tre: they sholde thi-
ke on hym þ made thez and
kno we hym for theyz god
and for they sholde not ete
ther of in payn of dethe ād
of dampnacion. Thenne
the fende sa we theym in so
moche Joye þ they were in
& hi selfe i soo moche payne
and woo that he had grete
ēupe to theym: and wēte to

Quīca in septuagesima.

Eue & asked whye they ete
not of the frute of that tree
ād she sayde god had forbe-
de vs that tree i payn of deth
Thenne sayde the fende:
I wote full wel that and ye
ete ther of: ye shold be lyke
god: knowynge bothe go-
od ād euyl. And yf ye wyll
proue that. I save sothe ete
ther of: and assaye: Thēne
toke eue of the frute ād ga-
af yt Adā and bad hym ete
therof and assaye. And for
adā loued heere well ād w-
olde not wꝛath here toke an
appel and ete. And anone
ther with eyther of theym
sa we otheres shāppet we-
re ashamed And toke leuel
of a fyghe tree and sooke-
ueryd her mēbꝛes Thā co-
me our lorde to Adā ād sa-
yd (Quare fecisti hoc) why
haste thou doo soo: & he sayd
(Mulier quā dedisti michi
& c.) The woman bad me
henne sayd our lord to eue
why dydest thou th⁹. (Ser-
pens decepit me.) The ser-
pēte begylde me Thēne for

thee myghte not deye in pa-
dyle ne seuffre noo penaūce
ther fore he drofe hē naked
out i to this world y is full
wꝛetche wepyng and way-
lige full soze syghige to goo
& gete hermete with grete
labour & trauayll & deye at
the lasse. Chau prayed adā
our lord soze wepig he shol-
de not take grete vengaūce
vpon theym: but haue mer-
cy on thei and pyte for they
were beghyled by the enuy
& malyce of the fēde: and by
innocencye of theym selfe y
they voyste not what they
dyde. Thenne had our lord
pythe on theym: ād for they
weze bothe naked he cloded
theym i pylches: and badde
theym goo labour and tra-
uelve for theyꝝ lyuyng And
sayd to. Eue. (In dolore pa-
ries filios.) In sozo we &
wo thou shall beze thy chil-
dern. And toke. Adā iſtru-
mētes to labour with & lefd
theym there ¶ By this ye
shall vndꝛstode and take en-
ſaple to labour besely. For

and Adam and Eue had laboured besely: the fende had neuer ouercome theim for the fēde despyeth noo more whan he wold tēpte a mā: but for to fynde hym ydle. And therfore knowe ye well that it is a riche saluē agaynst synne for to labour besely. ¶ The thyrde is to chastise the body discretely. vñ Paulus. (Castigo corp⁹ meum: & in seruitutē redigo.) I shall castyle my body & dresse it i seruyce of my soule: for mannis fleshe is soo wyld and soo lusty to synne & it wyll not i noo waye leue his lust to serue god but yf it be chastysed with penaūce for it must be chastised some tyme whyt payne. Thus dyde Adā & Eue in exāple that all other that shall come after hem shold doo the same for many a yeres before her deth eyther of theim stode i water a nyghtes vp to the chyn one ferre frō a nother to suffre penaūce tyll her fleshe was as gre

ne as grasse for colde. Thē ne come the fēde to eue also byrgt as an angel and sayd that god had sente hym frō heuē: and bad her goo to adā and saye to hym that god bad hym leue his penaūce for her trespass was forgyue: and eue dyde soo: but adā wylt well & it come frō the fende and not from god he said to eue whā god droue vs out of paradys for our synne and had copassyō on vs for we wepte sore on hī: and prayed hym mekely of mercy he setted vs here to penaūce to our lyues ende: and therfore goo agayne for the more penaūce that we doo the more shalbe our mede: and therfore goo a gayn and doo thy penaūce i god's dis name: yet the fende come ayē the secōde tyme and sayd to eue: god of is grace hath take reward to your penaūce & ye suffre and hath forgyue you. Thēne went eue to adā & tolde hym soo. Thēne sayd adam. I wote

Dñica in septuagesima.

well that he þ hath sayd so
to the is our cūpe for oure
penaunce greue more hym
thā vs: and he wolde haue
vs to leue of and soo to lese
oure mede. But doo we forth
oure penaunce to our lyues
ende. For god taketh none
hede to the begynnyng of a
thinge: but to the endyng:
yet the fend came aȝen the
thirde tyme to eue & sayd.

Too thou to adā ād saye
to him that he began foule
and wel fouler wyllē ende:
for fyrste he trespassed by ī
nocēcie and discepte of the
fende. And now he synneth
by good deliberaciō ād wil-
le not doo as god byddeth
hym: wherfore poure tres-
passe is worthy dāpnaciō.

Thenne was eue aserde
and tolde Adā soo. Thēne
adā syked sore and weped
and sayd to her vnaupsed
wooman god made the of
one of mi ribbes for to helpe
me ād ȝfort me. And now
by teching of the fēde thou
arte be sp to ȝbre me agayn

But tynke how our fyrste
synne stanke in te syght of
god þ all our offspryng shal
be ēfect & haue repze ue the-
rof into the worldes ende /
wherfore thoug we myght
doo also moche penaūce as
all our offspryng myght doo
yet it wē to litl to quite our
lord god for our trespas /
but god of his specyall gra-
ce alo weth a good wyllē.

Thenne went eue aȝen to
her penaūce as adā bat / &
thā sayd adā god wyllē sē-
de vs the oyle of mercy whā
tyme of mercy is ād so adā
and eue dyde theyȝ penaūce
to theyȝ lyues ende: & whā
adā had lyued. ix. L. yeres.
& xxx. and had. xxx. sones ād
xxx. doughters they deyde &
were bothe burped to ȝydeȝ
adā & eue. Thus ye may see
well þ adā & eue were full
holy or they deyde: & tought
on deth full in wardly & la-
boured full besely & chasty-
sed her flesse full reasonabli
and soo must wee doo that
cōe of theim that wyl cōe to

the Joye of paradys in to-
kenyng here of this soday
is called the soday i septua-
gesime a nōbre of. lxx. The
whiche nōbre begynneth
this daye and endeth on e-
ster eyn / soo holy churche
is moornyng from this day
tyll ester euei thā she taket
cōforte agayn in partye of
one alleluya wyth a tract /
for it is not yet i full myght
tyll saterday in ester weke /
þ whych is called Dñica i
albis / than she lepedt down
the tract & grayell and syn-
geth double alla. techynge
all cristē mā to labour and
doo penaunce truly tyll the
satdaye that is to a mānys
lyues ende / that is tyll the
soule goo to rest / yet is not
the soule i full resse tyll the
satday in albis / that is tyll
the daye of dome / whā the
body & the soule shall come
to gyder: & be clothed i albis
þ is in whyte seven tymes
whytter thā the sonne and
than they shall syng double
alleluya / that is to saye loz

de make vs saaf in euerla-
styg blyss To the whiche
bryng vs he that for vs alle
dyed on the rode tree. Ame

Dñica sexagesime.



Dod
men
& wi-
men
thys
day is
called

the soday i sexagesime / that
is the nōbre of. lx. the why-
che nombre holy chirche te-
cheth euery mā and womē
to thynke how short our lif
is now in our dayes: for so
tyme people lyued. ix. C. ye-
res and more / ād now. iiii.
score or. iiii. score is a longe
lyf. But the grace of god &
his mercye & good nesse is so
moche þ yf we wylle to our
helsnes ād dyligēce to ser-
ue god & please hym / he wyl
peue vs asmoche. Joye &
blyss in heuen as he gaf to
adā ād eue that lyued so lo-

Dñica in sexagesima.

ge but he þ̄ wyll haue the
 Joye and blisse must wo thre
thiges One is he must hate
 tyme namely & suffre trybu
 laciō mekely and doo almes
 dedes wyllfully. Then for
 our dayes be shorte we
 must the more tribulacyon
 suffre mekely and with pa
 ciēte hert and not grutchyn
 ge & disease cometh of spe
 cyall grace: for it is reme
 dye for synes here i this wo
 rld: for penaunce or ellis for
 grete encreachyng to his
 Joye in a nother world:
 wherfore goddes apostell
 poull wyll that all crysten
 peple shall take esample of
 hym: for he suffred moche
 trybulacion pacyently þ̄ he
 reherseth in teryll of this
 day. And sayd thus. (In la
 boribus plimis) I oull sayt
 I haue be i many grete tra
 uylles & often tymes i pry
 son soze bounden with chey
 nes of pyen (Qui quies vir
 gis cesus.) fyue tymes be
 ten with roddys and scour
 gys on my bare body whit

paynemes (Semel lapida
 tus) And ones beten with
 stones: & thre tymes i shyp
 pe bzekynge. (Nocte ac die
 in profundum maris fui.)
 And I was in the groud
 de of the see a nygt & a day.
 (Sepe in piculis fluminū)
 Many tymes in peryll of
 flodes (Periculis latronū.)
 In peryll of theues & in pe
 ryll of fals bzerhern thit she
 wed true loue to me & we
 re false: and couſepled othe
 to dome disease & trouble.
 (In fame & siti) In hūgre &
 turst (In ieiuniis multis.)
 In moche fastige. (In mul
 tis vigiliis) In lōg wakig.
 (In frigore.) In colde & in
 many other myscheues &
 perell the were to lōg to tel:
 & all hi suffred wyth good
 wyll: & euer thāketh god of
 his swete sonde: for wel he
 wyll that all thysse tribula
 cyons and disease was for
 syne that he had done tofo
 re: and to ecrease his meryte
 & Joye that shold cōe after:
 wherfore all cristen peple þ̄

wylle pleyse god what maner disease or tribulacyō þæt cōe to hem be it likenes losse of catell or other goodes or deth of frēdes take it paciētly & mekely & thynke it cometh for spñe þæt thou hast doo tofore or elles for grete encrease of Joye & blyssē þæt thou shall haue after: for it cōeth of speciall grace there as god vyliteth ād cometh thē as god sendeth: but there as he suffereth alle theyr wylle is no good sygne that he louet. And therfore thāke god euer of his vylitacion & beseeche hym euer of his mercy: god knoweth our ētēr: & therfore he forp̄eueth soone to all that asketh mercy with a meke herte. Th⁹ muste a mā suffer tribulacyō paciētly. He must also doo almesse dyscretely: whyche be fygyred by thise. lx. dayes for. lx. is sixtimes. x. soo that by. vi. þe sal vñd̄stonde the. vii. werkēs of mercy þæt comen out of the. x. māūdēmetes

the whiche bē thise: to geue mete & drynke clothe her: bozo we vlyte prysoners: cōfort the syke / blynde / lame: & to berpe hē þæt ben dede: thise bē the. vii. werkēs of mercy: the whiche all cristē people muste doo that wyl be saued & haue mercy of god: wherfore sexagesime begynneth this daye ād endeth the wednesday in ester weke the whiche holy chirche speketh of th⁹. (Venite bñdicti p̄ris mei &c.) Lōe ye my faders blessed chyldrē & take the kīgdom of heuē that is ordeyned for you. These same wordis god shall say to you at the day of dōe & to all þæt hath done almes dedes discretly & fulfilled the werkēs of mercy þæt they wē of power & þæt tho þæt bē not of power muste doo her good wyl & that shall fulfill the dede: this muste be doo discretely ād how god teche this daye i the gospel by ēsample ād sayth th⁹. (Exiit q̄sciat. &c.) A mā wēt to sow his seed

and as he se w / some fell by
the waye and fowles come
and ete it / & some felle amō
ge thornes & was lost: & so
me felle in good erthe / &
broughte forth an. L. folde
encreace to this crist sayth
thus hymselfe (Ego sū via
veritas et vita.) I am the
very right true lyff & waye
to heuē. Thēne falleth his
sede bysyde the waye & ye
ueth not his almes for cri
stis sake discretly / but for
pyrde pōpe and vayne glory
of the worlde: & so leseth his
mede: and that I proue by
ensample.

C Narracio.

There was in Irlond a
wonder riche man & dede
moche almes in his lyfe i so
moche that the people wē
de he had be a saīt But w
an he was dede he appered
to one that he loued well in
his lyffe as black as ony
pytche wyth an horryble
stynke & sayd ye wene & I
be a saīt but now I am su
che as thou seest thēne sayd

he where be thy almes de
des: and he sayd the wynd
of vayne glory hath blowē
thē a waye for he that doth
his almes for vayne glory of
that world leseth his mede:
& the fendes of the eyre de
stroyeth it. Also he leseth his
mede that yeueth his almes
to suche as he knowe that
ben in dedely synne: & so to
mayntene theym iher syne
his sede falleth amonge sto
nes & wereth drie & so leseth
his mede: his sede falleth a
mong thornes that yeueth
his good to riche people &
hath noo nede therto: & so
leseth theyr mede. But his
sede falleth in good erthe: &
yeueth his almes to good
true peple: for they be god
dis erthe: & & se de shall yeue
an hūdred fold encreace in
euerlastyng Joye & blyssē /
and shalbe euerlastyng fo
de to theym & don thus her
almes discretly ye muste
also hate synne namely ad
flee it in all & ye may / for he
& hateth & fleeth syne / louet

god & god louet hi / for god
 hateth synne i somoche that
 he toke vengauce on all the
 worlde for synne of lechery /
 and i specyal for the synne ay-
 enst kynde for whā god sa
 we this synne reynnyng i all
 the world soobn worthely /
 he sayd th^o He forthinketh
 þeuer I made mā / & sayd to
 Noe (Fac tibi archā) make
 the a shyppe of planed boz-
 des / as I shall teche the / &
 make chābres therin & ta-
 ke of all clene bestes the cou-
 ple by hemself and mete &
 drinke wyt hē. Than made
 noe this shyp as god taught
 hym square in the botō and
 iiii. L. cubytes of lenght & i.
 cubytes in brede and xxx. cu-
 bites of heyght: and this shyp
 was i makynge a L. yeres
 to the we howe mercyable
 god is in faryng to lōke yf
 the people wold amēde hē:
 and how lothe he was to
 doo vengauce: but the peo-
 ple was euer lenger the wo-
 ors thēne by helpe of āgel-
 lys all maner byrdes & be-

stis were brought to noe.
 And whā all wē broughte
 to the ship: our lord bad noe
 and his wyfe and his. iiii. so-
 ones goo in to the shyp by
 hēselfe: & noes wyff and her
 sones wyffes by hēselfe: for
 the men shold not comen
 with the wyymmē: so whā
 they were all ynnē: god clo-
 sed the doze to hē without-
 forth. (Quadragita diebz &
 quadragita noctibz aperti
 sūt celi) Thēne it reyned xl
 dayes and xl. nyghtes that
 the water bare the shyp hy-
 ger thā any hyll by xl. cuby-
 tes & stode styll an. c. dayes
 and. xl. & drowed all the
 worlde bothe people and be-
 stes saue those þe wē i shyp
 yet Joseph^o sayth in arma-
 ny ther is an hyll: & that is
 called Barus that was hy-
 ger than the water was: &
 terfore diuerse people haue
 oppnyon there was moche
 peple saued: so noe was in
 the shyp all a yere: & thē he
 put out a rauē: for to byrn-
 ge worde to knowe yf the

Quica in sexagesima.

reynewater seaced oz noo:
¶ he come not ayen. Thēne
he sent oute a wouue and she
come ayē ād broght a bra-
unche of olyue in her bylle:
¶ therby noe knewe well
that the water was seaced
in some place. Thēne as
god had noe wēte out and
toke the vnclene bestys frō
the clene & brētethe vnclene
bestys i sacrefyce to god ād
that pleyed god soo well
that he gaaf hem & all that
come of hem after leue to e-
te fleshe of all clene bestes:
ād for to dryncke wyne thē
as before te flode: the people
ete & drank noo thyngh but
water for therch was so
fettyll in it selfe tofor: that
the people neded none othe-
r fode: but suche as come of
te erthe. Th^o maye ye see &
vnderstōde how grete vē-
gaunce god toke on all the
worlde for synne: & now the-
re is as moche synne as euer
there was in thoo dayes:
and moche more in many
de grees: where. ¶ I drede lest

god wyll take vengauce
on vs & wold oz this tyme
weze not the prayers of ho-
ly chirche & good sayntes: &
in especyall by the prayers
of our lady: & that ye shall
here by ensaple af saynt. Do-
mynyk as he was i his pra-
yers: he sa we our lord iesu
crist holdynge thre speres i
his hōde redy to shote hē in
to this worlde for vengau-
ce: ād all for synne. Thēne co-
me our lady kneling before
our lord & sayd: my dere so-
ne what wyll ye doo: & he
sayd my dere mod: the worl-
de is so full of synne: of pryde
couetyse lechery & other syn-
ne: ¶ I wyll shote thys. iiii.
speres of vengauce on the
people. Thēne sayd our la-
dy / my dere sone haue mer-
cy on hem & abyde a while:
for I haue some true serua-
ntes: ¶ whiche shall prece &
teche y people to tozue hem
frō synne: ād thus by prayer
of oure lady god spared to
take vengauce: but now the
worlde is soo full of synne &

curled liuyng of false extor-
ciō & oppressiō of the poure
people that they crie to god
for socoure & helpe: wherfo-
re it is full lyke that we shall
be smyten full soone with
some greuous vēgaūce: o-
ther witht derth. other with
derth of pestylēce: wherfore
it is nedefull for vs to pra-
ye besely to our lady & she
may pray for vs to her dere
sone our lordē ihesu crist to
spare vs in our dayes & we
now haue grace & mercy
now & euer. amē ¶ Doct. i. l.



God
men
& wi-
men
thys
daye
is cal-
led the soday i quinquagesme
this worde quinquagesme is
a nōbre of. l. the whiche nō-
bre betokeneth remission &
Ioye for in the olde lawe e-
uery. l. wynt all maner of
people & were ouerset with
seruice of bōdage whā they

cōe to y age they were man-
fre i grete Ioye & myrthe to
hē wherfore this nōbre be-
gynneth this day & endeth
on esterday the wig & all cri-
stē people & be oppōssyd witht
ony tribulacyon or dyssease
hē i this world shalbe made
fre & haue remissyon at the
day of deme & be heyres in
the kyngdō of heuē & yet i 2
fortyng of all cristē peple e-
uery. l. wynter the pope of
Rome graūteth ful remissy-
on of all synnes to all cristē
peple & cōeth to rome that
yere: & for all & may not cōe
theder to haue this pardon
the pope of heuē iesu cristē
of his specyall grace graū-
teth to all cristē peple full p-
dō of all synes i her last ede
so & they wyll kepe thze thi-
ges hē i this worlde. Confes-
siō & triciō & satisfactiō holy
shrift of mouth with triciō
of herte & satisfactiō i dede
wig also he muste haue cha-
rite withoute feynynge & sta-
ble feith withoute flateringe
withoute thise thē may no-

man haue pardon at rome: noz elles where: & therfore he þ̄ wpll be assolyed of the pope of heuē & haue clene remyssio: he must be contryte soz for his synnes & shryue hym clene & be i full purpose neuer to synne more. And they that done thus: god wpll forgyue theym al her synnes: for a man may haue soo grete & suche stricpō that it may quenche all the peynes þ̄ euer were ordeyned for hym. Take ensaple by peter þ̄ forsoke criste. iiii. with grete othes but he was after cōtryte & soz. (Et fleuit amare.) & wep full bitterly and god þ̄ of mercy forgaue hym his trespas: & made better chere to hym after than he dyde tofore for he sholde be in noo dyspere & drede.

C Narratio.

C We fynde of a grete riche man þ̄ was soo wycked in his lyfe: þ̄ moche people deemed hym dāpned to helle: so he felle syke: & feled hym

selfe þ̄ he shold be dede & he thought hym how wicked he had be in his lyuyng: & toke suche a stricpō to hym and so grete sozow: þ̄ he wept nygh and daye euer w hā his syne cōe to his mynde: ād so leye vii. dayes & vii. nyghtes & shroue hym clene and toke grete repētānce to hym & euer cryed god mercy soo that all the people had grete pyte on hym and than dyed. Thenne it happed that there was a mōke in an abbey that deyed the sāt tyme & was made by his abbot to come agayn to tell hym how he fared ād soo hy dyde: & sayd to the abot whā he was come. Syre I am cōe to kepe my promyse. I pray you gyue me leue to goo ayen: for I goo to Joye. Than sayd the abbot was thē eny mood that dyed whā thou dydest þ̄ wēte to Joye but thou. & he sayd ye forlot. i. & no mood & þ̄ was the soule of suche a man & tolde his name.

Thene sayd thabbot now
I know well thou arte not
my mōke: but sōe sēde is co
me to tēpte me: for we kno
w well yf ony soule be i pe
pn: he is one of tho. Thene
sayd te mōke full vnworste
ly is ony mā to knowe y
pzeupte of goddis dōe for y
man had soo grete cōtriciō
& repētaūce & wept soo byt
terly for his synes that the
water of his eyē pershed
thruogh all his clothes to the
groūde wher fore goo thou
thyder to morow & whan
thou syndest it true y I saye
thene byleue me & I goo to
euerlastyng Joye & blysse.
Thene wēte thabbot thy
der & fōūde y it was tru as
the mōke had sayd & the
re kneled the abbot doū & d
thāked god & bad all the pe
ople to be glad that god is
soo mercy full and that he
had that knowleche. Here
ye may see that grete cōtri
cyōū that this mā had quē
ched the grete payne that
was ordeyned for hym: th

ye may see how grete hel
pe it is to a māns soule to
be ztryte & sorp for his syn
nes & to draue a mā to mo
re contrycōn those. i. dayes
the psalme in te psaulter.
(Miserere mei deus) is mo
reherled thysle dayes than
ony other tyme of the yere:
the wiche is thus moche to
saye God for thy grete me
cy haue mercy on me and
whā a man is sorp for his
synes & sayth thus wyth a
sorrowfull herte: god heareth
his prayer: & for yeueth hi
his trespassse: so that he be
neuer i full purpose to syn
ne more: but to amēde hym
& be i parfyt loue & charite
wythout ony feynynge: &
but he hath not charite wi
thout feynynge all this a
uayllet not. and by this en
sample.

C Narratio.

There was a mā that had
v. sones & had fōūde hē lōg
to scole & cost hi moche good
so on a daye he called his. v
sōes before hi & sayd childern

Dñica in quinquagesima

I haue soude you lōge to scole & haue spēt moche good vpo you & I see no grete p-
fyte therof wherfore but ye
wyl amōg you alle assople
me a qstion I wyl do nomo-
re colte on you ne fynde you
no lenger to scole: & they as-
ked of her fad wath the qsti-
on was ad it shold be assop-
led. ad he sayd I am olde ad
sebyll ad may not lyue lōge
ad therfor I wold wyte of
you what thige wold brig
a mannes soule soonest to
heue. And anone the eldest
sone an swered & sayd for
sothe fader p-ecige and te-
chyngge wyl byng a soule
soonest to heue of ony thig
well sayd quod the fad: w-
had sayst thou to the secōde
sone: & he answe red & sayd:
seyth & tru byleue bynggeth
a soule as sone to heue: w-
hat sayst thou to the qstyon
my thyrde sone. And he sa-
yd god prayes & almes de-
des bynggeth a soule soone
to heuen: what sayste thou
to the mater my fourth so-

ne: ad he sayd: pilgre mage
gooyng & grete penaunce
suffryngge bynggeth a soule
sooner to heue than ony of
thise what sayst thou my
fyrthe sone & he sayd forso-
the father there is a nother
thyngge that bynggeth a soule
soner to heue than all thise
what is y sayd the fader for
sothe fad sayd he charpte.
For what wtu y euer a mā
haue & he lacke charpte: it
auayleth not to heue war-
dis for though a mā praye
& doo almes dedes go a pil-
gry mage: haue full fayt &
byleue / teche & p-ere: fast ad
suffre penaunce. neuer soo
moche crye & wepe neuer so
lowde: & be out of charite
god hereth hym not. And
herto accordeth saynt poul
in his pistle: and sayd thus.
(Si liguis hoim loquar & c-
Tough I were soo eloquēt
as ony mā or ony āgell (Et
si habuero pphetiā et oēm
sciētiā.) And tough I had-
de alle the cōnyng i the w-
orld: & knewe the pphēcie &

the puyte of god. (*Quem si
debet motes transferat.*) And
though I had somoche fey-
yth þ I myghte meuc hyl-
les (*Et si distribuero i cibos
pauper.*) And tough I de-
led alle my good to poure
people for goddis sake (*Cor-
pus meū ut ardeat*) And my
body to brenne i hote fyre.
*Charitatē aut nō habet nī
chil michi pdest*) þ I haue
not charyte all thys pfiteth
not to heuē wardis: wher-
fore it is nedefull & mooste
necessarpe to euery soule þ
wyl be saued / to haue cha-
ryte / but thoug a mā sayth
þ he loueth god & loueth not
his euē cristē he is deceyued
For he þ loueth god: loueth
his neyghboure i good etēt
thus muste a mā haue full
charyte þ wyl be saued.
(*Charitas coopit multitu-
dinē peccator*) For charite
couereth the multytude of
synes for he that deperth in
dedely synē ad out of chary-
te shalbe dāpned And ther-
fore of alle vtues charyte is

moost vtuos & moost neces-
sary to a mānes soule / yet
we must haue assable feyth
withoute flaterig: & to bele-
ue sadly as holy chirche te-
cheth & to bpleue saytfully i
the fad sone & holy gost: the
fad full god the sōe: full god
& the holy goste: full god &
thys thre pldes bē but one
god þ made all thig of nou-
ght he This feyth was first
shewed to the holy patriar-
cke abraham in the vale of
mambre there he sawe thre
fayr men comyng to ward
hym / but he worshypped
but one peuyng ensample
to all cristen peple to see in
in spyrte the fader the sone
& the holy gost: thre pldes
& one in god hede & worship
hem as one god. Also we
must bpleue of te incarnaciō
of our lord Jesu criste þ our
lady conceyued in the holy
gost withoute wēme of her
body i fleshe & blood as one
of vs & veray god & man &
was dede & berped (*Tercia
die resurrexit a mortuis.*)

Officia in quinquagesima.

And on the iii day he rose from
deth to lyf. *Ascēdit ad celos*)
And steyed vp to heuen on
holy thoursday (*Indē ven-
turus est iudicare viuos et
mortuos*) & shal come aye
at the day of dome & deme
the quicke and the dede this
is figured by ysaac the sōe
of abrahā: & he gate on his
wyf sara thorugh the holy
ghost: whā they bothe were
passed age to bryng forth o-
ur frute for god sayd to a-
brahā & he sholde haue fru-
te as grete in multytude as
were sterres in the firma-
ment. Thenne whan this
childe was born: he was
called ysaac. And whan he
was fyue & twēty yeres of
age: god sayd to abrahā in
this wyse Take thy sone y-
saac & goo to suche an hyll
as he shewēd to hym: & of-
fere hym i sacrifice: that w-
as to sleē hym at the mane-
was lōpme. Thēne abra-
ham had by helle of god to
haue grete pssue: and though
he loued his sone neuer soo

moche: yet he toke hym a-
none withoute grutchyn-
ge: & wente to the hyll: &
made his sone ysaac to be-
re wood to bryne hym selfe
with. And whan thy come
to the hyll toppe Abraham
made an aulter of wood &
sette it on fyre and thēne he
toke his sone ysaac: & wold
haue slayne hym & offered
to god Thenne anone spa-
ke an angell to abraham: &
bad hym leue of and take the
shepe & stode there by: & of-
fere hym in stede of thy sone
ysaac. By abrahā ye may
vnderstode the fader of he-
uen and by ysaac his sone
Jhesu criste: that spared for
noo loue & he had to hym.
But suffered the Jewes to
lepe wood vp on his backe
that was the crosse & he
sholde be done on hymself:
& ladde hym to the hyll of
caluarie: and there dyde
hym vp on the aulter of
wood: & was the crosse &
was made of so wyse dy-
uerse maner of wood.

That was redde: suppis: o:
lyue: & palme & therō he de-
ped for al mā kynde. Thus
may crist well be called pla-
ac: & is to vndstōde laugher:
for mani a soule he brought
out of helle laughyng & w-
ent theder soze wepyng.

Thēne lyke as this was a
fygure of cristis passyon lō-
ge or he whas borne. Right
so this day crist hym selfe in
the gospell sayd th^o to his di-
sciples that he shold be by-
traped. (Tradet enī gētibz
et illudet et flagellabit et cō-
spuetur: & postq̃ flagellaue-
rint eū die tertia resurget)
And how he shold be takē:
and beten wyth scourges:
spytte vpon: and after his
scourgyng done vpon the
crosse. And soo slee hym: &
the thirde day shall ryse aye
to lyfe. And for they shold
haue the better byleue ther-
to and tho so his wordes a-
none tofore theym he made
a blynde man to see: & cryed
& sayd. (Jesu fili dauid mi-
serere mei. (O Jesu the so-

ne of dauid haue mercy of
me. Thēne sayd our lord
to hym what woldest thou
& I shold do to the & he sayd
(Dñe vt videā:) Lord yēue
me syght. Thēne sayd ou-
re lord: they seyth hath sa-
ued the. And anone he had
his syght & he tanket god.
So must euery cristē man
that wyll haue pardon of
god: he must haue cōtricyō
full of herte with shryfte of
mouth and satisfactyon in
dede: beyng in hole chary-
te withoute feyninge: and
i stable seythe withoute fla-
terynge And to stere you mo-
re to the seyth. I wyll telle
you this ensample.

¶ Narracio.

¶ There was a bysshop in
Englōd & hpyghte grosthe-
de & was bysshop of lyncoln
& was holdē the gretest cler-
ke in englōd: or i the worlde
& whan he leye on his dede
bed: there come hym a gre-
te multytude of fēdes: & di-
sputed with hī of the seyde: i
soo moche & they had nygh

Dñica prima quadagesime

torned hyzoute of the bleye
ue & put hym in to dyspeyre
Thēne was oure lady redi
ād sayd to hi. My seruante
bileuest thou not i holy chir
che as it techeth. And ano
ne he cryed ād sayd: yes gra
cious lady I byleue as ho
ly chirche teched me. & ano
ne the fēdes wēte a way / &
he gaaf vp the ghoost to e
uerlastige blyss to the wy
che blyss god byryge vs all
Amen.

Dñica pria quadagesie



Dod
men
& wi
men
thys
day is
called

in holy chyche the fyrst so
daye in quadagesime a nō
bre of. xl. for from this day
tyll ester day ben. xl. dayes.
ād for by cause þ̄ euery mā
synneth more of lesse for to
make satisfaccion for tres
passe all cristie people bē bo

fynd by the lawe of god and
holy chirche: to fast thys. xl.
dayes: saue to þ̄ lawe dyspē
seth with for resōable cause
Childre that bē within age:
wymme that bē with child:
de olde peple that bē mygh
teles to faste: labouring pe
ople / as pilgrymes: and sy
ke people: those the law di
spēseth with vpo her sciē
ce. Thēn for the cause þ̄ so
day is no daye of penaunce
terfore ye shall begyne poure
faste on asshe wenesdaie:
that daye must ye come to
holy chirche & take asshes of
the p̄stes hōdes ād thike on
the wordes well that he sa
yth ouer poure hedes. Me
mēto hō q̄ cinis es & i cin
rē reuerteris) Haue mynde
mā of asshes that thou art
cōe of & to asshes thou shalt
torne apē. Thēne bē the di
uerses skylles why ye shall
thise fast xl. dayes one is as
the gospel telleth this daye
th̄ (Duct⁹ ē ies⁹ i desertū vt
tētare⁹ a diabolo) How the
holy ghoost bad our lord Jhe

su cryste goo i to deserte byt
wene. Jherusalē & Jherico
to be tēpted of the sēde: & w
as there xl. dapes fastyng &
xl. nyghtes for poure sake
she wyngē to all cristē peo
ple the dū & the mede that
comyth of fastyng: the wy
che bē expōd i the pface of
the masse that is sayd i holy
chirche the xl. dapes that is
th^o (Qui corporali ieiunio vi
cia cōprimis mentē eleuas
dūtē largiris) That holy
fastyng thyrsteth dūne by
res & lyfeth vp the though:
of mā to dūuous & to largē
es of all goodenesse & geteth
grete mede i heuē: that shall
last euer ād gete grace here
in erthe for as clerkes tellē:
the spetell of a fastyng man
shall slee an adder bodely:
thēne moche moze it sleeth
the mygthe of the olde adder
p is the sēde of helle: that co
me to eue i paradysē i lyke
nesse of an adder: & tēpted
her to glotonye: bayne glo
ry & couetyse i gth so the sē
de cōe to cristē i lykenesse of

a mā: lest he had be kno wē
And tēpted cristē as the gos
pell sayth (Cū ieiunasset q
dragita diebus & quadragita
noctibus postea esuriit) whā
Cristē had fasted fourty da
pes & fourty nyghtes Thē
ne by kynde of māhode he
hūgered. Thēne come the
sēde to hym & she wed hym
stones: ād sayde. (Si filius
dei es dic vt lapides isti pa
nes fiāt) yf thou be goddis
sone of heuē make thise sto
nes brede for right as Eue
was rauyshed whā she sa
we the apell by tēptacyon
of the sēde to ete terof.
The same wyse he wēte to
haue made cristē to ete of
the brede. For glotonye is
not only in mannys mete:
but in the soule luste ād ap
petyte of a mā Thēne sayd
cristē anone to hym. (Nō
in solo pane viuit homo sed
de omni verbo quod proce
dit de ore dei.) Man lyueth
not only by brede: but by e
uery worde: that cometh
fro the mouth of god.

Thene the fende toke hym
and sette hym vpon the hy-
ghe pinacle of the temple &
sayde yf thou be goddis so-
ne: bringhe thy selfe downe
without mannis helpe: or
harne þ I may know the
for goddis sone. Thene sa-
yde our lord. (Nō tentabis
dñm deū tuū) Thou shalle
not tempte thy lord god: yet
he come aye the thynde ty-
me. (Assūpsit eū diabolus i
mōtē excelsū & ostēdit ei oīa
regna mūdi.) He toke hym
& sette hym on a hye hylle:
ād he rood hyz all the kyng-
domes ād ryches of the wo-
rld and sayd thus to hym.
(Hec oīa tibi dabo si cadēs
adoraueris me.) All thys I
shall gyue the yf thou wyle
falle do wne and worshyp
me. Thene sayd our lord
god vnto hym (Uade satha-
nas scriptū est enī dñm deū
tuū adorabis et illi soli ser-
uies.) Goo sathanas it is
wryeten thou shalt worshyp
thy lord god: ād only hym
serue thene he left hym and

wēte his waye (Angeli ac-
cesserūt ad iesū et ministrabāt
ei.) Thene angellys come
and broughte hym fode: for
the fede is mooste besy: thy-
se. xl. dayes to tēpte people
to thze syfies: to pryde: cou-
etyse. ād glotonye. it is ne-
delful to haue thze remedy-
es ayenst theym: that is
ayenst glotonye abstinē-
ce: ayenst pryde: mekenes.
& ayenst couetyse: largenes
ayenst glotonye wemust fa-
ste: that is not to ete before
tyme: and ad mete ete not
gretely: no more than a no-
ther tyme: & to faste bothe
daye & nyght as criste dyde
but there is moche people þ
wyl set & drynke bothe da-
ye ād nyghte ād fyl her bo-
dyes wyth so wole luste of
glotonye Also ye must faste
frō alle māer of fleshe me-
te and whyte mete for ihe-
ron sayth egges is almost
fleshe. & mylke blood: and
whan yee goo to your me-
te take ēscāple by holy chir-
che: whan the prest goot to

masse that is goddes worde
how he at his beginnyng bo
meth do wne his knees: &
byddeth all other do the sa
me: in the myddes of the
masse: & at the ende of the
masse howe do wne your
hedes to god. And therfore
whā ye goo to your mete:
soo worshyp with a pater
noster ād an. Ave that sēte
you y fode And make a cros
se vpo your mete And after
mete an other: & thāke god
hyghly that sēde you y fode
at your nede to your hode
ly sustenance. Thus must
ye fast ayenste glotonye.
Ayenst pryde that is but a
vayne glorie of the worlde:
ye must put a way all suche
thoughtes of pryde & hygh
nes i herte: and be meke ād
lowly in hert & tynke how
a man is borne feble & ke &
full pour: ād how he gooth
euery dave a Jorney to w
arde his deth: while he ly
ueth i this world ād at lasse
cometh deth and cast hym
dow i his bed & lyeth there

spghige & gronige ād chail
geth bothe byde & he we.
Thēne styncketh his bryth
& his lyppes wexen blacke
his face pale: & his eyen pe
lowe his tōge engleymed
and his nose black his tech
fallē a waye his fleshe wy
dereth ād torned to herte ād
thēne at the last with grete
spghige gpyeth vp the gho
ost: ād thēne lyeth there as
erthe: ād putte i to the erthe
(Cito obliuisceris) And so
o shall be soōe forgotē ther
fore take this sadly i mynde
ād I hope ye shall put a w
aye pryde. Thēne ayenst
couetys ye muste haue ab
stynence: that is for to save
ye abstyne yourselfe frō w
ordely couetys & vanytees
& they that haue bē harde i
kepyng of goodes: ād euer
hath gadereth togyder & fa
ste hath kep it. But now
shold ye be as redy to paye
and stence that ye be in det
vnto: bothe to god ād to the
worlde. And also to restore
ayen that ye haue taken

Dñica. i. quadagesime.

Worþfully. And yeue to poure people mete and drynke and clothes: and other thinges suche as is nedefull to thei. And the fete that hath god alle thys yere besely to gete goodes of the world. now must ye be also hely to go and yeue the pour people: to the ym þ haue nede as we haue in the gospels (Date & dabit vobis) Gyue and god wyll yeue you. For the hondes that wyll not gyue almes: they be full vnworthy to be acceptable vnto god. Also ye must goo full besely vnto goddes seruyce and i pilgremages goynge and to all maner good dedes of almes & he that hath be hely to gader good now sholde he spare fro his owne mouthe for to yeue the poure nedyr þ is godis people for the pleyseth god full moche and gretely helpet the soule. (Elemosyna a morte liberat) Almes delyureth the soule from deth. (Sicut aqua extinguit ignē

ita elemosyna extinguit peccatū) For right as wat quēcheth fyre right so almes deth quēcheth synne wherfore the prophete sayd th⁹ (Date & dabit vobis.) yeue ye & god will yeue tho you (Dimittite & dimittimini) Forgyue and god will forgyue you: but now all is lityll ynough to fede your bodyes þ noo thige ye may yeue to pouer bodyes for goddis sake.

C Narratio.

Cwe rede that there was a worthy knyght and a ryche mā of gooddis & a myghty mā of his hondes: but he cherichet moche his bodi with delicate mete and dētices but at the last he deyed & was beryed i a tōbe of stonene thēne had he a sone that was a worthy mā. and vled euery day i coustome to say de pfūdis for his faders soule by his tōbe: soo on a daye he made a grete feste to all the worthy statis i that countrey aboute hi whan they sholde washe & goo to me

te: thys mā bethought hyz
how he had not sayd de pñ
dis: & prayed the people to
abyde tyll he had sayd his
deuocōs & they sayde the
wolde goo with hī & dyde
soo. Thēne there felle suche
a lust in this mānis herte:
that he must nedes see his
faders tōbe opened or ellys
hym thought he shold deye
and soo made the people to
open the tōbe: thēne anone
was he ware of a gret bla-
ck tode as black as ony pit-
che with eyē brēninge lyke
fyre & had beclepyth his fa-
ders hert wither foure cla-
wes & gne we fast therōhe
sayd. O fader moche good
mete hath goō i that throte
& now art strāgeled with
a fowle helle hōde & a hor-
rible fowle beste & anone
he lete goo close the tōbe ap-
en & soo pede to mete And
whan he had seruet all the
people: pzyuely he wenthe
forthe & leste chylde & lord
shyp. & all his goodes: &
whēte to iherusalē & liued

ther amōge beggers wpyth
other poure peple in grete
pourete all his lyfe and soo
deyed whā god wold. and
wēte to euerlastig Joye as
I hope To the wiche Joye
god brighe vs alle to. Amē

C Dñica ii. quadagesime



Dod
men
& wi-
men
thys
is the
secū-

de sondaye in clene: lente.
wherfore lyke as ye haue
all thys pere byfore: made
you honeste & well beseen
i good araye to poure body
Now shold ye be assone be-
sy to make you a clene soule
wezfōre this tyme of lēte: pñ
ordeyneth now for to cleēse
your sciēce frō al māez rust
& filche of syne soo & ye mape
on Est day with clene & sci-
ēce receyue the body of our
lord iesu crist wherfore saūt
poull i the ppsle of this day
sayth th^o Hec ē volūtas dei

Diñica. ii. quadragelime.

This is goddis wyll þ̄ ye
sholde be besy & holy to kepe
your bodys i clēnes for to
pleyse god moche: and to
pray to hi to make his ves-
sell clene ayēst the comig of
our lord Jesu crist. Thēne
shall ye vñd̄stōde that this
vessel is mānes cōscyēce &
þ̄ is a good vessel þ̄ kepeth
all good thynges þ̄ is put
ther i tyll the daye of dome:
for þ̄ day: euery mānes ves-
sell: þ̄ is to say euery mānis
cōscyēce shall be opened: &
the worlde shall see what a
man hath kept theri: be it
better or worse fayre or fou-
le thā he that brygeth a cle-
ne vessel before the hye Ju-
ge shall be wel allowed.

Thēne how a mā shall ke-
pe his vessel clene: holy chiz-
che te cheth by an ēsample
of an holy p̄iarche Jacob þ̄
is red & sōge of all this we-
ke. Jacob had a fad̄ þ̄ was
called ysaac: & his mod̄ re-
becca & she had t̄wo chil-
d̄rē at one byrthe: & þ̄ was
first borne hight esau & thō

iacob: but for the story is lō-
ge we shall take at this ty-
me þ̄ is moost nedefull & le-
ue þ̄ other. Thēne had god
gyue his p̄iarche ysaac su-
che grace / þ̄ what blessing
he gaff his blessyd child̄rē:
they shold haue it. Thā for
ysaac was olde & blynde:
& nyge his deth he sayd to
his sone Esau. (Affer mi-
chi de venatione tua) Go &
hūte & gete me some mete
that I myghte ete of (Ut be-
nedicā tibi prius q̄ moriar)
That I maye gyue the my
blessyng or I depe But w-
hā Esau was goon. Jacob
the ponger byt techyng of
his mod̄ gate his fader's bles-
syng: & his fad̄ sayd to hi.
(Esto dñs fratrū tuorum)
Be thou lord of all thy bre-
thern: & so made hym his
eyre: & blessed all that bles-
sed hym Thēne whā Esau
was cōe hōe and wyll this
he hated Jacob his broð: &
thought to slee hi: thēne ia-
cob by cōsepyll of his mod̄
wēte out of the cōntrey vñ-

to an vncle that he had that
hyght Laban and as he wē-
te by the waye in a countrey
of euill peple lyuig: he durst
not lōge with hē abyde: but
lepe all a nyght in the felde
by the way & seide a stone
vnder his hede & slepte (*Vi-
ditq; in sonis scalā stātē su-
per terrā*) And in this slepe
hī thoughte he sawe a lad-
der: that stode on therthe and
raughte vp to heuen: and
god Joyned to the ladder.
(*Angelos quoq; dei ascen-
dentes et descendentes.*)
And āgellis of god goyng
vp and down. Thenne god
spake to hym & sayd. I am
god of abrahā & ysaac: and
I wyll gyue the this londe
and be thy keper i thy way
Thēne awoke Jacob & sa-
yd (*Uere dñs est in loco isto
& ego nesciebam*) for sothe
god is in this plache and I
wyste not & so wēt forth to
his vncle & was wyth hym
xx. wynter & more his ser-
uaunt & wedded his two
doughters that one hyghte

rachell and to ther lya: and
whan he had ben there soo
lōg he desyred to goo home
ayer: in to his owne countrey
And toke with hī his wyfe
and his childrē: and all his
catell: and wente forth.
Thēne cōe there to hym a
multytude of āgellis to hel-
pe hym. Thēne whan Ja-
cob come to a forde: he ma-
de all his meyne to go befo-
re with his catell and hym-
selfe abode behynd in his
prayers: & as he prayede thē
came an angell to hym i ly-
kenesse of a man & wrestled
with hym: all the nyghte
tyll on the morne: & toke hī
by the grete lenowe of his
thygh and made hym to hal-
te euer after. Thenne sayd
the āgell to Jacob what is
thy name: he sayd Jacob.
Hap sayd he thou shalt no
lenger hyghte Jacob: but
ysrael shall be thy name:
and blessed hym & lefet hym
there haltynge & thus he w-
ent home to his owne coun-
trei with grete prosperite.

Dñica. ii. quadagesime

This story is red in holy
chirche in this esample to
alle good seruantes: þe desyr-
ren to gete the blyssing of
þe fader of heuen & to haue
the heritage & is there: he
must fyrst be Jacob & after is-
rael for iacob is to vnderstod
a wasteler & isrl a mā þe se-
eth god for he þe wille se god
he muste wastel here in er-
the with the bad angell.

That is the fende: and with
his owne flesche: as thow
han he hath done a grete
horrible synne than the fende
putteth to hi a grete sha-
me in hert so þe hedare not
tell it out. Thanne must he
wastell with the fende & the
flesche and ouercome hem &
tell out his synne openly:
with all the circumstance of
his synne: thā wyl his flesch
be aserde & ashamed
therof: but thā he must w-
astell with his flesche strōg-
ly and make it to telle his
synnes: & to doo penaunce
after the counseyle of his
ghostly fader takig esample

of þe womā of ser countrey þe
come to crist as the gospel
sayth (*Ecce mulier chana-
nea a finibz illis egressa cla-
mauit dicēs. Ho w the wo-
mā of canāee cōe to crist to
gete hele for her doughter: þe
was troubled with a fende
and sayd. (Jesu fili dauid
misereze mei) Jesu the sone
of dauid haue merci on me*
Thēne our lord answered
(*Nō est bonū sumere panē
filiorū & dare canibz.*) It is
not good to take brede of
chyltern & geue it the hōdes
(*Nā & catelli edunt de mē-
sa dominorū suorū.*) þe
lord for why welkes eten of
the croumes þe fallē fro her
lordes bord thēne sayd our
lord (*Mulier magna est fi-
des tua fiat tibi sicut vis.*)
O womā thou haste a gre-
te feyth wherfore thou wilt
te thy doughter be saued: and
soo was her doughter hole
This womā and her dou-
ghter betokeneth a man
that his cōscience traueyl-
leth with a fende of dedely

synne: þ̄ may not be holpen
but he goo to god . And
there shryue hyz to the pre-
ste: sparyng for no rebuke
nor shame ne for drede :
but mekely suffre all that
the cōfessour sayth to hym
And take his penaunce me-
kely wyth a cōtryte herte:
and doo it wyth god deuor-
cyon: and soo he shall be de-
lyured of the fēde: that hath
trauepylled his consyence
for a man that hath done
an horryble synne and shal
be saued: he shall neuer ha-
ue rest in his consyēce tyll
he be shryuen therof. For
right as an hōūde gna w-
eth on a bone that is harde
right so his syne gna weth
his consyence: she wyng
by experience: how houn-
des of helle shall gna we his
soule euer more wythoute
reste that depeth wyttigly
in dedely syne: þ̄ he myghte
haue be shryuen of & wolde
not ensāple of a womē.

C Narratio.

T There was a woman
that had done an horryble
synne: & wold sayn haue be
shryuen ther of and durst
not Thenne come our lord
to her bodely and sayd my
dought why shryueste not
of the syne: lord I may not
for shame: thenne sayd our
lord . take me thyn honde
and putte her honde i to his
syde euy n to his hert & sayd:
woman what felest thou:
and she quaked for fere &
sayd: lord I fele thyn hert:
thēne sayd our lord be thou
no more a shamed to she
we me thyn hert. than I to
lete thy fele myn thēne this
woman rose & with lyghte
sa we her honde all bloddy &
wolde haue wasshe it of:
but it wold not tyll on the
morw þ̄ she was shryuen
and thenne was her honde
clene as it was be fore: and
she was clene of all her syn-
ne and thus she was ma-
de clene bothe of body and
soule.

Amen.

Dñica iiii quadagesime



God
men
& wi-
men
thys
is the
thirde

Sonday i clene lence: wher-
fore we rede i the gospels of
this thap and say the th^o (E-
rat iesus eiiciēs demoniū)
How oure lord cast out a
fende of a dōmb mā: & whā
the fēde was out (Locutus
est mut^o). Thēne the dōmb
mā spake by this dōmb mā
ye shall vnderstōde all to that
haue nomyghte to shryue
hē with theyr tōges to tell
her syne but tary as lōge as
they may for shame of the
people: it were not for sha-
me of the world in lētō nor
oute of lētō: they world ne-
uer cōe to shryfte that ma-
keth the fēde: for he is i that
mā or two mā wheter it be
that is so disposed Therfo-
re ye that bē behynde come
and shryue you & make you

clene: & haue this dōmb mā
out of your mynde & cast a
way the fēde but there ben
many that be not yet shry-
ue wat shall I do there they
wyl saye they cā not shry-
ue thei they wote not whe-
rof. But I may say to you
of many an ydle worde and
many a euill thought: & ma-
ny acursed dede many gre-
te othes: many an euill wo-
orde y^e ye haue spoke I wo-
te ye cā not tell all: for ye ha-
ue bē soo lōg fro 2fessio: but
I say to you y^e wikkid wyri-
gnesse shall not excuse you
at the day of dome. For whā
ye haue offēded god i many
trespasses y^e hurthe the sou-
le anone ye shold make you
clene & kepe it i your mynde
But ye wyl not cōe tyll it
be forgotē & soo yet whā ye
cōe to shryft ye bē dōmb: for
the fēde is wythi you. For
ye wene many tymes y^e it
be no syne to speke an ydle
worde: to make the people
to lauge nor to swē a gcete
othe: it dooth noo harme.

But saite poull i his pisse
forbeteu euery mā to speke
ony ydle wordes & sayth th^o
(Dico aut vobis qd oē ōbū
ociosū qd locuti fuerit hoies
reddēt rōnē in die iudicii.)
Forsothe I say to you y^e ye
shall gyue a rekenyng for
euery ydle word y^e ye speke.
& none shall passe unpunis-
shed at the day of dome: &
terfore lete all ydle wordis &
harlatrye & ryba wordy be &
yf ye see wo/ y^e is worship to
god & pfit to the speker for
there as harlatry is moche
spoke it is moche i mynde
For the tōge she weth tha-
bundaunce of the herte soo
fyrst in thought after in his
spekyng: it causeth moche
people to falle i synne of dede
wyrng. (Unusquisq; tētatur
a concupiscētia.) Fyrst euery
mā is tēpted to synne by lust
of thought ther on (Concupi-
scētia generat pctm) And
the lust engēdereth synne.
(Pctm cū cōsumatū fuerit
generat mortē) And whā
the synne is done it causeth

dānacyon euerlastyng deth
that is in spekyng ryba-
dery and harlatery for the
luste that a mā hache i spe-
kyng is grete synne.

¶ Narratio.

¶ We fynde of an abbelle:
that was a clene womā as
for ony dede of synne but she
had grete lust to speke the-
rof soo whā she was dede &
berped i the chirche the ny-
ght after cōe fēdes: ad toke
vp the body & all to bete it
with byrning scourges fro
the nauell vp warr: that it
was as blacke as ony pyt-
che: but fro the nauell dou-
ne warde it shone as byr-
ght as the sōne: & the fēdes
myght doo it noo harme.
And euer as the fēdes bete
her: she cryed pytously that
two of her sustres y^e we se-
xtens we sore a ferde. but e-
ther cōforted other so y^e they
wente nere tyll they wylle
how it was. Thēne spake
the spyrite to her sustern ad
sayd: ye know well that I
was a clene maydē as for:

ony dede but I had grete lust
to speke of synne that par-
tye hatte grete peyne: as ye
may see wherfore I praye
you syllyer pray for me for
by your prayers I maye be
beholpē and be waze by me
i tyme comyng: here by ye
may see what perell it is to
speke ydle wordes and hart-
latty speche / wherfore this
same pyssle sayth ch^o (Absti-
neatis vos a fornicatione)
Absteyne you fro fornicaci-
ou and all synes: and walke
with crist in loue & peas as
crist dyde: that suffered for
vs many scornes rebukes
and dyspytes: and all he toke
meke ly patyētly and i cha-
ryte: peyung ensaple to alle
cristen people to doo the sa-
me. But he þ wyllyue in
reste & paes: shall haue gre-
te psecucyō of euylly people.
But and he suffre it mekely
he is a martyr bifoze god
and i zfermyng of this holy
chirche maketh mynde et
mēcyon as thus. ¶ We re-
de of an holy mā that was

called. Joseph id suffered
grete psecucyō: but he suffe-
red it mekely therfore god
brought hym to grete wor-
shyp and prosperyte as ye
shall here. But for this sto-
ry is long therfore we shall
take þ is moost nedefull at
this tyme ¶ This Joseph had
a fader that hyght iacob and
had xi. sones brytherē to io-
seph: but his fad loued hym
moost specyally of all tho-
ther and therfore his bze-
thern hated hym the more
And especiall for a dreame þ
he dreamed: wherby theyn
suposed all that he sholde be
lord of hem all & alle they
sholde doo hym worship and
anone they toke theyr coun-
seyll togydery sayd (Venite
itaq; occidam⁹ illū) Lete vs
go therfor and slee hi. But
yet they durste not for drede
of god: and anone) Uēdidēt
eū i egypto) They sholde hi
i to egypto to a mā for. xxx.
pens as god was sholde: &
therfore god was with hi:
so a mā þ was styward to

the kñe bought hi þ highte
putyfar: but the fende had
grete enuie to ioseph & tēp-
ted the lady soze on hym.

(Post multos itaq; dies uie-
cit dñia oculos i ioseph & ait
veni dormi mecum) Soo on
a day the lady loked on io-
seph & toke hi by the mā tell
ād sayd: cōe & slepe with me
And assone as ioseph vñd-
stōde her meanyng: anone
he pede ād fledde his way &
lefte his mā tell there: thēne
this womā cryed and tolde
her husbonde how ioseph
wolde haue lē by her. And
for he sholde not say naye
she kepte his mā tell Ther-
fore the lord made to caste
ioseph in pryson: there as
pharao had put his buttelez
ād his baker. As they felle
a slepe they dremed: the w-
hiche dreame they tolde io-
seph. And he sayd that the
kynge woldē restore his bo-
teler to his office agai with
in thre dayes: & the baker
shold be hāged with i thre
dayes: & as he sayd it was.

Thēne happed so that wo
the kynge dremed hymself:
but there co wde noo man
telle what shold falle therof
but by counseyll of the but-
teler the kynge sēde after io-
seph. And whan the kynge
had tolde hi his dreame. Jo-
seph sayd þ god had sēt him
a say: warnyng to puruey
hym to fore that sholde cōe
after. And he sayd there
shold cōe seuen plenteuous
yeres of corne: and of all
maner frutes & vitayles ād
after shol come. vii. yeres i
the whyche people shold
spende all þ was gotten to-
fore. Thēne the kynge sayd
I know noo man þ co wde
puruey soo well for suche a
thyng as thou co wdest:
wherfore. I make the gre-
test vnder me: of all my re-
ame. And they shall do to
the as to me: at thy com-
maundement. Thēne
anone Joseph lete make
the gretest berues that e-
uer was seen and gadered
corn fast seuen yeres.

And sone after come seuen
 yeres that all thyng was
 scarce and dere. Thenne
 iacob iosephs fader herde þ
 there was corne to selle in
 egypte And he sēte thether
 his .x. sones for to bye corn.
 And whā they cōe they der:
 and sa we ioseph: all fyll do
 wne on here knees & dyd hi
 worlpyl lyke as his dreame
 was for they knewe not hi
 But wēde þ he had be lord
 of þ countre but he knew hē
 well yno whe. Thenne he
 spake to hē in latie Surge)
 And sayd they were spyes
 þ were come to know of
 the lond & they sayd nay
 they were all brethern & all
 one mānes sones & another
 brother they had þ was at
 home with her fader & ther
 was a nother & they wylt
 not whether he were a ly
 ue or no: & þ theymēt by io
 seph: and forto preue the
 trothe he made to bynde
 one of hē þ hyght symeō ād
 sayde þ he sholde abyde with
 hym tyll they had set hym þ

was at hōe: ād soo lete fyll
 her sackes with corne: & þ
 uely put her mony in to her
 sackys vn wettyng to hem
 And so whā they cōe home
 to her fad: & put out her cor
 ne: they sonde her money: &
 they tolde her fad: but than
 was he sorpy for symeō his
 sōe: þ was lefte behide i prisō
 And more ouer that he mu
 ste nedes sēde for hym. hym
 whiche he loued moost: & þ
 was bēiamyn Joseph hole
 brother. For thysle other w
 ere but halfe bredern to Jo
 seph: but whā iacob sayled
 corn he muste nedes sende
 for more: & he sente for the
 bēiamyn. And whā ioseph
 sa we his brother bēiamyn
 he myght not forbere we
 pyng & anone delpyered hi
 his bred symeon and set hē
 all tonyete & fyllid her sac
 kes with corne: & ppyuely
 put the cup þ they drancke
 of in benyamins sacke &
 bat hem goo her way. But
 anone after ioseph set after
 theym & sayd they were to

blame whyle they had soo
good chere: to bere a way a
cuppe þ they drake of. Thē
ne they were heuy & sadde:
& sayd it was not soo & he
cāfaked hem by & by & thēne
they founde it i bēpampnis
lacke thēne cōe they aye to
ioseph soze wepig & whan
Joseph sa we hem all wepe
ād his owne broder benia-
myñ made most sozow: for
it was soude with hī. Thē
ne Joseph bad hem all be of
good chere: for I am Joseph
pour broder & be noo thyng
adze. For god hath sent me
heder for pour ppyte & ano-
ne sēt after his fader ād soo
dwelled all togyder a grete
whyle i that lōde with mo-
che psperyte. This stozp is
red this weke i holy chirche
for goddis childern shold ta-
ke ensāple of olde faders to
suffre tribulaciō ād psecuci-
on mekely i parfeyt charite
for goddis sake as he suffed
for vs. For who that grut-
cheth ayēste tribulaciō & p-
secucion that god sendeth

must shypue hī take his pe-
nauce. For thē is some peo-
ple wyl saye why dothe god
th⁹ by me what haue I tres-
passed agayne hī: they be in
grete perell for her pacpēce
for trulpy wordes may lette
moche grace.

¶ Narratio.

¶ We fynde in myraeles of
wyr nestrede the virgyn that
a mā cōe to her on a nyght
vpō. ii. crotches full of ma-
ny māer syknes: & so by the
helpe of god & this holy vir-
gyne this man was hole &
soo wēte where he wold an
hole day i the abbey: & thā
ked hyghly god & this holy
vgyn of his hele. So at ny-
ght he wēte to his bed i go-
od hele: & on the morow hī
sykenes toke hī ayen soze
thā it dyde by soze ād so leye
cypeng þ it was grete pyte
to here. Thēne cōe a mōke
to hī and asked hī what he
had done that his syknes
was cōe ayē: & he sayd noo
thig. Thēne sayd te mōke:
were thou shypue sith thou

Officia. iiii. quadagesime

were hole: & he sayd nay: I
had noo nede: for I shal no
ther oze nor co we: nor dyde
no greuous synne: thēne the
mōke thought thoughe a mā
do nōe dedely synne he maye
doosoo many vēpal & they
may make a dedely synne for
right as a man may wyth
many smale cornes charge
a strōge hors: so may he lade
his soule wyth soo many
smale synnes that he may
falle in to the pytte of helle.
Thēne anone this mā wēt
to aprest ond shroue hī and
so was hole bothe in body:
and soule euer after by con
fession & prayers of this ho
ly virgynne. Amen.

Officia. iiii. quadagesie.



Dod me & wi
me this is the
iiii. sonday in
lētō the whi
che holi chirche maket mē
cion of an holy pphete that
was called moyses the w
hiche was a fygure of oure
lord Jesu criste many yeres

or our lord was born. Thē
ne as werede i holi chirche
as moyses was i that deser
te of synay god spake to hī
and sayd. (Uidi afflictionē
populi mei qui est i egypto
clamozen eius audiui &c.)
Pharao the kynge of egypte
oppressed soo the peple
of ysrael wyth bōdage and
onrasnable werkess & they
for wo cryed to me for so
cour & helpe wherfore goo
thou thyder & bringe hē out
of her bondage. & I shall be
wyth the thēne bzige hem
and offre hē to me. I wyll
bringe hem in to a londe of
plētuousnesse of all goodes.
Soo whan he hath taught
moyses how he shol to mo
yses wēt thyder and gade
red all tholde peple togyd
that knewe the prophecye
how they sholde be lad out
of that lōde & sayde to hym
as god had hym. thēne w
here they full glad ad went
with hym olde and yonge
tylle they cōe to the reed see
& god was euer byfore hem.

in the day in a pyler as a
cloude to refresch hē fro the
hete of the sone: and in the
nyghte in a pyler: of fyre to
lyghte hē fro harme of ve-
ryn bestys. But whā that
pharao herde that moyses
hade forthe this people he
toke. iiii. C. chariottis of his
one & iiii. C. of the lōde: ād xl
M. horsmen & iiii. C. thou-
send fote men & wēte after:
ād whā moyses sa we this
peple cōme he prayed vnto
god for helpe: ād god hym-
selfe bad hym smyte the see
with his yerde. (Et percussit
mare rubrū) And whan he
had smytē the see he hadde
waye for hym ād for his pe-
ple: the see clouē i. ii. partes:
soo that the wat stode styll
on euery syde as an hylle ād
the grounde was drye sonde
thēne moyses pede forthe &
alle the people after hym.
Thēne wēte pharao to ha-
ue passed also & seowed after
with all his oste: but whan
he had his ost wythī the see
the water went to gyder &

drouned hi & ail his ost And
whā moyses sa we that he
ād his peple where pished
thus. he thāked god: & was
there. vii. dayes after: and
euery daye they pede to the
see thākinge god of her pas-
sage: making grette melody
that our lord had done soo
to hē. And yet i mynde he-
rof: all ester weke we make
solēne pcessyon to the fonte
that is the rede see. Thēne
wēt moyses forth with his
people i to desert tyll he cōe
to the hylle of synay: & there
he leste the people benethe.
Stabat moyses sup mōte)
& moyses stode vpo the hyl-
le ther as god was & thē he
was xl. dayes & xl. nyghtes
withoute mete or drynke.
Thēne god gaaf hi t wo ta-
bles of stone in the which
god wrote with his owne
figres the. x. 2mañdemētes
And toke thei moyses And
bad hi teche hē to his peple:
And whā moyses cōe to
ne to the people: his face w-
as as bryghte as the sonne

Officia. iiii. quadragesime.

And two spires standing on
his hede. lyke two hornes:
soo that the people myghte
not speke whic hi for clere-
nes (*Abiscodit moyses faci-
em suā*) Thene moyses hye
de his face wyth a kerciffe:
thene in that one lese were
wypte the. iiii. 2maūdemēt-
tes that lōgē to god: & those
ben thise. ¶ The fyrst thou
shall worshyp thy god and
loue hi aboue alle thig. for
thou shall dyrect all maner
thyng to goddes will by fo-
re thyne owne ād sue his &
not thyne owne wyll. The
secōde 2maūdemēt is this.
Thou shall not take i vayne:
that is for to saye. thou
shall not be called goddis
childe as cristē mā: ād serue
the fende: for thenne that
name is to the but vayne.
Also thou shalt not sweare
by god nor by no part of his
body nor by no thyng that
he made but i forderinge of
the trouthe. And yet whan
thou art 2streyned there to
The thyrde 2maūdemēt is

Thou shall kepe thyne holy
day that is for to say: thou
shall be erly vp and late do-
wne to serue god on the ho-
ly daye: as thou arte on the
werke daye to dyne o wne
werke: as besy shall thou
be on the holy daye to serue
god The iiii 2maūdemēt is
thou shall worship thy fader
& thy moder that broughte
the i to this world Also thy
good fader ād thy godmo-
der that made the a cristen
mā ād thy fader vnder god
that hath cure & charge of
thy soule. The fyfte is thou
shall sle no mā nother with
tonge nor with thy hondes
nor with thyne euyl ensam-
ple The sixte thou shall sle
no mānes goode The vii
is thou shalt do noo lechery
The. viii. thou shall bere
no o false wytnesse. The. ix
thou shall not couepte thyne
neybours goodes: ne no
thyng that lōgeth to hym
is his. apēt his wyffe. The
x. is thou shalt not despyse
thy neybours wyffe: nor co-

unseyle her in noo waye to
do euill that sholde be har-
me or vilonye to her husbō-
de. Thysle beē the .x. cōma-
undmētes the whiche euer-
y cristē mā and womā is
bōnde to kepe. Thus was
moyles a fygure ād a tokē
of crist. Moyles cōe byfore
and gaue the lawe ād Crist
come after and gaue grace
and mercy: for in that same
maner as moyles sette the
people out of egipte thzugh
the reed see forthe to the hil-
le of synay. in the same wy-
se crist whan he cōe by hys
prechyng and myracles
doēg. he sette the peple out
of derkenesse of synne & of all
euill luyng: thozugh the
wat of baptisme to the hil-
le of vertuo^s luyng. And
therfore he that wyl shryue
hym clene: ād leue his foule
luyng: & kepe the 2nd mān-
dētes of god that he made
couenante to kepe i his cri-
stenyng: thenne shall he be
encreased hygher than ony
hyllē i erthe. that is in heuē

But he that wyl doo this:
he must be fedde with fyue
loues and two fysshes.

¶ We rede this daye i holy
chirche i the gosepell: howe
criste fedde fyue thousand
peple with fyue loues and
two fysshes. The fyyste lof
of the fyue is contricion for
synne. The secōde is shryfte
of mouht. The thyrde is sa-
tisfactyon for the trespasse.
The fourthe is not to coz-
ne agayn to hys synne: for he
that is ofte a fēde shall do
o well. The fyfte is perse-
ueraunce in good luyng.
And the two fysshes ben
good prayes ād almes de-
des. For thise be norysshed
in waters that is i weppyn-
ge trenes: in deuocyoⁿ thysle
two fysshes geten of god
what they wylle.

¶ Narratio.

¶ It is wrytē that sōtyme
was a mā that was called
pieres ād was a ryche mā:
but he was so harde that
there was noo behger that
mighte gette noo good of hē

Thenne on a tyme yt hap-
ped soo that many beggers
sat to gyder in a place. and
spake of this pieres: how
they myght gete noo good
of he. Thene spake one of
thei as a mayster and sayd:
what wylle ye ley with me
that I shall gete noo good
of hym. Soo they maden a
wager: thene wet this ma-
forthe and coe to pieres pla-
ce: and set hym doune i the
porche at the hall doze. and
there abode tyll pyers coe:
and anone as he sawe pieres
he spake soo horryble to py-
ers y for grete an gre as his
seruautes come by hi with
a basked of brede he toke a
loof. and with all his myght
he caste yt at the beggers
hede and smote hyz at the
brest and sayde stoppe thy
mouth the woth that the
deuyll stoppe the: and anone
the begger caughte the lofe
and rane his waye to his
felowes and shewed his lo-
of: and so he gate his wager.
Thene the next nyght af-

ter: it happed soo: y this py-
ers was shryue and broughe
te to his bed and so deyed and
anone fēdes coe to take his
soule: but thenne was our
lady redy: and had hem byng
the soule to her: and soo they
dyde: thene was there noo
thyng to helpe the soule:
but o only that loof y he cast
to the begger: thenne sayd
the fēdes: he gaaf that yest
his wylle therfore by ryghte
it shold not helpe hi Thene
wente our lady to her sone
praying hym to graunte the
soule to goo to the body aye:
to loke yf he wolde amēde
hym. Thene our lord had
bere the soule aye to the bo-
dy and whan the soule was
with the body and he sat-
te vp: and gaaf a grete sygh-
ynge: and called to hym all
his seruautes: and tolde he at
how harde a dome he was
at. And he had be dāpned
had not y lof be y he cast at
the begger. Therfore ano-
ne he made to selle his good
and deled it to poure people

for goddys sake. And whā
he had done so he made hi
selfe an heremyte: ād after
was an holy man here by
ye may well wite how gre
te is almesdede ād prayers:
that made mā so preuy wit
god: & soo lykē apēst the wo
me for all that haue dōe al
mesdede: for goddys sake
shall be saued: yf they be
oute of dedely synne. ¶ We
fynde that a woutry y is for
a mā to take a nother mā
nes wyf: or a woman a no
ther man thā her husbōd it
is a greuous synne: & that ye
shall hē by ēsāple. Narra^o
¶ There was sountyme a
mā & made charke coles in
a wood and whan he had
made a grete fyre: helpe do
wne therby all nyghte & so
about mydnyght the cōe
a womā cēnig a fore a mā
on a blacke horse as fast as
he myght ryde: & hūted her
about with a naked sweide
all about the fyre And so at
last this mā slewe this wo
man & he to her all to pyccs

ād east her i to the fyre rode
apen with all his myght.
Soo whan this man sa we
this done many nyghtes:
thēne hē wēte to his lorde
ād tolde hī alle this mat the
ne was the lorde a bolde
knyght: ād sayd I wyll wy
te what all y y mēte: & he co
me theyder the nyght aft &
fode it as the mā had tolde
¶ Thēne the knyght asked
the spyrite whi hy dyde so:
thēne he sayd he was suche
a mā & tolde his name: y w
as his seruānt a lytyll tofo
re: and that womā was a
nother knyghtes wyf: & he
had ley by her by her husbō
des lyf therfore they wē bo
the put to that penaūce: ād
sayd: the horse that I ryde
on is the fēde that brēneth
me a C. folde worse thā ony
other fyre mygth that is in
erthe And that payne they
muste: so suffre tyll thei had
helpe of good prayers mas
ses ād almesdedes: ād tolde
hym many other tynges.
¶ Thā this knyght dyde all

Dñica in passionē

tiges þ he sayd shold be her helpe & so delyuered hē oute of this peyn to euerlastyng blisse that whiche god breg vs all to. Amen.

C Dñica in passionē dñi.



C God
men
& wi-
men
thys
day is
called

the soday i passiō weke this day our lordē Jesu crist began his passyō: for this day the Jewes had suche an enuy to hī: by cause he tolde her defautes & vices of mysluig. And soo for this cause they repreued hym. Soo this day they were full assēted to doo hym to deth & so they were aboute of byfore: but they were leted by some thyng & moost for fere of the comē people: for they helde hī a pthete. But this day they knypte hem togyder: & fully accorded that they wolde spare for noo thinge

but he shold be dete: wherefore as the gossell telleth of crist preched i the tēple the Jewes rebuked hī spytuously & sayde (Nūc cognouimus qd demonium habes) Now know we that thou hasse a sēde with the. And alle was to tempte hym to haue made hym speke some euyl worde: by the whiche they myght haue put hym to some reпреef: and for he tolde hē that he was goddis sone: they were redy to haue stoned hī to deth but he knewe all her malyce. (Jesū autē abscondit se & exiit de tēplo) Jesus hydde hymself & wēte out of the tēple. **T**h^o our lordē this day began his passyon: wherefore holy chirche redeth this weke i the boke: of Theconye the pphete: þ fyrst pphecied of cristis passyō & tolde how ad what maner the Jewes sholde doo hī to deth. **T**hēne ye shall vnderstōde well þ i the same wyse þ the Jewes pursued crist to the deth. In

the same wyse I fere grete
ly lest there ben moche false
people þe cristened þe pur
suen criste in heuen now.

Saynt austyn saythe: that
they synne moze greuouly
þe pursue hym in heue than
the Jewes dyde that pur
sueden hym here in erthe.

Thenne yf ye wyll wyte
wyche those ben: take hede
how criste merked theym.

And sayd th^o. (Qui ex deo
est verba dei audit) He that
is of god hereth the worde
of god: for he hereth not the
word of god that I wereth
many grete othes full falsly
thys be to that pursued hi
in heue: that be glad in her
bertes whā they haue a fo
wle dede done: and be grou
deth i fowle cursed lypunge
of synne & wyll not amē de
he for pchping nor techping
but euer do fowle dedes & a
none ben redy to fyght and
chpde with he that telle he
her dfautes: as it is shewēd
by criste. For the moze har
me is: the cōdycions of the

people is suche now a day
es: and he shall haue many
enmyes that wyll save
trouth. And that I maye
preue by ensāple.

¶ Raccratio.

¶ There was sonetyme a
ma womette i a cyte: þe wold
tell where ony thyng was
þe was stole or myssed: who
had it. Soo it happed on a
tyme þe a pōg mā hadde sto
le a thyng and was aferde of
this ma womettis & anone
he wēt to this ma womette &
sayd th^o well. I wote thou
mayst doo me a grete sha
me & vilony: but by god þe I
byleue vpo: & thou discouet
me I wyll breke they hede:
& so went forth his way.

Thene sone after cōe they
that myssed this good pra
ying the ma womet to tell he
who had it: & whā they had
lōge prayed: at last the ma
womet spake & sayd: tymes
ben chāged: the people ben
worle than they were who
sayth the trouth his hede
shall be broke. Soo he that

Dilica in passione

wyll saye trouth he shall be
shent: and so the true man
shall be hūted & soo plucked
þ he shall not wyte to whō
he shall speke nor to whō he
may tell his cōseyll in tru-
the for he þ wyll soonest de-
ceyue hym wyll somtymes
speke moost fayrest. It is
wretē i the boke of kinges:
how there were two kny-
ghtes grete ennmys one to
that other þ one hyght Jo-
ab ād to ther amasa: & thys
Joab sayd to amasa as thy
met heyle broter & kysled hi
& with his other hōde behi-
de he slewe hym with his
knyf and smote hym to the
herte. Thus it fareth now
a dayes by moche people:
they speke full fayre before
the people. And behynde
thym they wyll slee theim
wyth a shrewed knyfe.
¶ That is with the euyl &
curled tōge: thysē bē they þ
pursued hym in to heuen &
sethought by goddis word
for yf thoughe they herē it
with her eres: it synketh.

not i her hertes where god
pleyneth him greuoufly by
his pphete Jeremye & sayd
thus: what gylte foude your
faders i me yf I haue tres-
passed to you in ony mane-
thyng: tell me: alas for sha-
me of your obstynat pryde:
for god is in the right: & soo
he treteth with vs: þ ben in
the wōg: he pfereth mercy
or we aske it: he maketh hi
mercyfull to hē that disple-
seth hym & sheweth loue
there none is worthy. Th^o
bē her hertes hard thā ony
stone: & th^o bē we worse thā
Jewes: th^o we be vnkynde
to hi that sheweth to vs all
kynndnes & euer he cryeth to
vs: & sayth I haue lefte on
erthe for ye shold here my
scripture torne: apē tome &
I wyll receyue the loo my
armes be all redy spred to
clyppe the to me & my hedes
redy bowed to kysse the:
my sydys is all redy to shew
the myn hert: my hōdes
my fete bleden to shew the
what I suffred for the: and

thou toznest a waye fro me
and thou be in parfyte lye I
wylle yeue the tresour wi-
thout nobye I shall auauce
the withoute coparyson: & p-
eue the rest withoute ende: so
y all the faute shall befoūde
in the and not in me. Thus
our lord pfezeth and techeth
vs: and there ben full fewe
that wylle here hym: but le-
te all thyse wordes passe ou-
te of her hertes. And take
none hede but all her myn-
des in riches & i this worl-
dis prosperite: i this pset lye
and take full lye tyll hede of
the lye y is comige and how
our lord ihesu criste suffred
dethe to byng vs to euer-
lastyng blyse. Therfore in
cristis passyon maketh the
pphete a grete lamentacion
for the grete vnkynndnes y
he seeth in mākynde & sayth
thus. Thou mā for vanyte
thou synkest for thy rusty
synne: and therfore I crye and
wepe for thou haste on thei
hede a garlande of floures:
and I for the haue one of toz-

nes Thou hast on thy hon-
des a payre of white gloues
and I for the haue many blo-
dy wodes Thou hast i thy
ne armes spradde to lede
karolles & daūces. And my
armes for the be naped on
a tree with sharpe napes.
Thou hast thy clothes pin-
ched full smale: and my body
for the is full of grete whel-
is and o thig greueth me most
of all thou settest not by my
passiō that I suffred full so-
re for thy sake. But with
thyn horrible swerige: thou
vpyroydest me with many
grete othes: by myne hede:
eye: armes: napes sides w-
ouides: fete: bones: by myn
herte & by my passyon: that
thou sholdest do worship to
thou doost grete dyspyte and
repzeef.

¶ Narratio.

¶ We rede i the gesses of ro-
mayns: that an epeour se-
te a grete mā to a lōd to be
a iustyce & oz he cōe the no-
man in the cōutrey cōwde
swe an othe but ye and naye

Dñica palmarum

But whā this Justyce cōe
amonge hē he made the pe-
ple to swere on bokes i self-
syons ād gaaf hē charges:
and so the peple toke ensā-
ple of this Justice to swere
as he & his mē dyde: by our
passyō sydes: armes nayles
face woundes: blood: hert: &
soo forthe: and toke it so in
vse that the comyn peple
swore as they dyde. Thēne
on a day as the Justyce sat
in his offyce: & charged the
people: there cōe to fore hī a
fayr woman clothed all in
grene: and brought a fayr
child in her lappe all blo dy
and all to marttered: his he-
de all to pricked: his face dis-
figured: his ayen oute: his
armes broken his hondes
smytē thorugh: his nayles
cut: & his fete cut from his
legges: his sydes all to rēte
his boelles: ād his hert dra-
wen out of his body. Thē-
ne sayd this woman to the
Justice what are they wor-
thi to haue that haue thus
doo to my childe. And he

sayde they wē worthi to ha-
ue deth. Thēne sayd she.
Thou & thy mē with your
horrible othes haue th^o dis-
membred my swete sone. Je-
su crist that Jā moder vnto
& th^o ye haue taugt all your
cōūtrey werfore: thou shall
haue thi owne dome. And
so in syght of all the people
the erth opened ād the Ju-
stice felle downe to helle ād
than the peple were sore a-
gast: & they lefte all suche o-
thes ād dyde amēde her ly-
ues: & so lete vs leue all our
oths ād lyue as cristē peo-
ple sholde doo and reuerēce
the passyō of our lord Jhesu
criste: & was cause of our re-
dēpcyon: by the whiche we
shall cōe to euerlastige blisse
that neuer shall haue ende.

Dñica palmarum.



Dod
frēdis
as ye
kno-
we w-
ell tat
thys

daye is called palme sodaye
 but for by cause that the ser-
 vice of this daye is longe. I
 wylle telle you shortly w-
 hy it is called palme sodaye.
 As saynte Johan sayt our
 lord Ihesu crist cōe to Beta-
 ny where he saythe (Venit
 iesus bethania ubi lazarus
 fuit mortuus quē resuscita-
 uit.) And thē he reysed La-
 zar frō deth to lyf that had
 ley. iiii. dayes dede & this la-
 zar was brother to. Mary
 maudeleyn: & to Martha
 that was a nother suster.
 Thēne Iesus wist that his
 passyon was nyghe: & toke
 Lazar with hym & rydyn-
 ge on an asse come to ward
 Iherusalē: & whā te people
 herde thezof: the people wē-
 te apēst hym (Nō ppter ie-
 sum: sed ut lazarus videret
 quē resuscitauit a mortuis
 Not oonly for Iesu: but for
 to see lazarus that was rylen
 from deth to lyfe: & also for
 to see crist & doo hym wor-
 shyp (Accipe ramos pal-
 marum & sternerant in via.)

They toke brāniches of pal-
 me & other flowres & stre-
 wed in the waye apēst his
 comig And some sprad her
 clothes in the waye & sōge.
 Bñdict⁹ q̄ venit i noīe dñi)
 Blessed be he that cometh i
 the name of oure lordē kīg
 of Israell: wherfore holy
 chirche maketh this daye
 solēpne processyō in mynde
 of the pcessiō that was ma-
 de apēst crist And also Ioye
 & myrthe of oure ryling frō
 deth to lyfe that hath leye
 all this yere i dedely synne.
 Now I trust to god ꝑ we
 bē rylen to good lyuig And
 for angeles of heuen make
 moche ioye of your ryling
 oute of synne. And thus we
 take palme & flowres in
 pcessyō as they dyde & goo
 in pcessyon knelyng to the
 crosse In the worshyp & mi-
 de of hym that was dōe on
 the crosse: worshyping &
 welcomyng hym with sō-
 ge in to the chirche: as the
 peple dyde our lordē i to the
 cyte of Iherusalē. Thēne

Dñica palmarum.

Johā Belet asketh a ques-
tyon and sayth: that our
lord had the greettest woꝝ
shyp rydig on the asse: that
euer he had in this world
thēne why woꝝshyp we the
crosse ād not the asse: to this
questyon he āfwereth hi-
selfe ād sayth: ꝑ the woꝝship
of this worlde: as salamon
sayd all is but a vanyte
nought & maketh a manto
foꝝ gete his god & hym selfe
there as is grete tribulaciō
disele & heuynes it cause a
māto thike of god & crye to
hym foꝝ socour & helpe & to
knowe himself & therfoꝝ all
cristen people sholde put a
waye all worldy vanytees
ꝑ bynght moche people to
grete mysceef and many to
euerlastig peyne. We woꝝ-
scyppe the crosse foꝝ it was
cause of oure redempcyon &
saluacyon: & to byng vs to
euerlastyng Joye & blyss &
we hope all to cōe. Thēne
artone whā crisse was cōe
to the cyte of Iherusalē: he
wēte to the temple & droffe

out all byers & sellets ꝑ he fo-
ūde there i ād sayde (Domus
mea domus ordis vocabitur)
My hous is a hous of pra-
yers: and ye make it a dēne
of theuys. Thus our lord
yaf all criste people ensāple
to leue byeng and sellynge
on the holy day ād in speci-
all in the chirche. A nother
it is why it is called palme
soday: foꝝ by cause that pal-
me betokeneth vyctory w-
here all cristen people shold
bere palme in pcessyon: in
toke ning ꝑ he had foughte
wyth the fende & hath the
vyctory of hym by shryft of
mouth satisfacyō whyt de-
de mekely done his penan-
ce with grete cōtricyon in
his herthe And i thys wyse
ouer cōe his ghosly enemye
the fēde ¶ We rede i the ge-
stis of Romayns ꝑ it was
the maner sōtyme ꝑ yf the
re were ony londe ꝑ were
rebel apēst thēperour And
ne the emperour wold sēd
som woꝝty knyghte wyth
grete puyssāce to that lōde

and put hē do wne: & make
hem subgettes to the ēpe-
rou of Rome. And whan
thys knyght had do so thē-
ne sholde he be sette i a cha-
pr arayd wpyth clothes of
golde in the beste wyse and
a braunche of palme in his
honde: in toke nyng that he
had the victory and wpyth
grete worshyp brought i to
rome but whā he come i to
ony worthy cyte: thēne the-
re shold stōde one by hym &
bete hī in the mouth: wpyth
a braunche of olyue: sayēg
th^o knowe thy selfe: that
is to vnderstōde. Though
thou be grete now: and ha-
ue the victory make not to
moche of thy selfe. For it
may fortune a nother tyme
here after that thou mayste
haue the worst: & torne to
moche vylony: more than
now to worshyp: wherfore
be not now to proude of thi
selfe. Thus sholde ye bete
pour selfe in the mouthe: of
poure soule wpyth þ braūche
of olyue that is wpyth the

virtue of mekenes. And soo
hold you i loue & meke i her-
te: & d evermore dzedig & fe-
rig lest ye falle apē i to syne:
& so leue the worshyp that
ye haue now for trust thys
truly mekenes is that þu
that moost and sonest ouer-
cometh poure goostly en-
mye the fende & sonest ga-
dereth a man to vertuous
liuynge: that we may haue
thys vertue of mekenesse:
paciēce & charite to ouerco-
me our goostly enemye now
& euer. Amen.

¶ Feria quarta post ra-
mos palmarum.



¶ God frē-
des ye
shall vnder-
stonde
that holy
chirche
vseth thi
se. iiii. dayes: & sayd serupce
in the euyt tyde: that is
mekenes wherfore we cal-
le it tenebres: but holy chir-
che calleth it tēnebris.

Dñica palmarum.

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tyon and sayth: that our
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euerlastyng Joye & blyss &
we hope all to cōe. Thēne
anone whā criste was cōe
to the cyte of Iherusalē: he
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ūde there i ād sayde (**Domus**
mea domus orōis vocabitur)
My hous is a hous of pra-
yers: and ye make it a dēne
of theuys. Thus our lord
paf all cristē people ensāple
to leue byeng and sellynge
on the holy day ād in speci-
all in the chirche. Another
it is why it is called palme
soday: for by cause that pal-
me betokeneth vyctory w-
here all cristen people shold
bere palme in pcessyon: in
toke ning þ he had foughtē
wyth the fende & hath the
vyctory of hym by shryft of
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ce with grete cōtricyon in
his herthe And i thys wyse
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tis of Romayns þ it was
the maner sōtyme þ yf the
re were ony londe þ were
rebel ayēst the perour And
ne the emperour wold sēd
som worthy knyghte wyth
grete pupflāce to that lōde

and put hē do wne: & make hem subgettes to the ēpe-
 rour of Rome. And whan
 thys knyght had do so thē-
 ne sholde he be sette i a cha-
 pr arayd wyth clothes of
 golde in the beste wyse and
 a braunche of palme in his
 honde: in toke nyng that he
 had the victory and with
 grete worshyp brought i to
 come but whā he come i to
 ony worthy cyte: thēne thes-
 re shold stōde one by hym &
 bete hī in the mouth: wyth
 a braunche of olyue: sayēg
 th^o knowe thy selfe: that
 is to vnderstōde. Though
 thou be grete now: and ha-
 ue the victory make not to
 moche of thy selfe. For it
 may fortune a nother tyme
 here after that thou mayste
 haue the worss: & torne to
 moche vylony: more than
 now to worshyp: wherfore
 be not now to proude of thi
 selfe. Thus sholde ye bete
 your selfe in the mouthe: of
 poure soule with y braūche
 of olyue that is wyth the

virtue of mekenes. And soo
 hold you i loue & meke i her-
 te: & dūer more dzedig & fe-
 rig lest ye falle apē i to spīe:
 & so leue the worshyp that
 ye haue now for trust thys
 trulpy mekenes is that vtu-
 that moost and sonest ouer-
 cometh your goostely en-
 mye the fende & soneste ga-
 dereth a man to vertuous
 liuyng: that we may haue
 thys vertue of mekenesse:
 paciēce & charite to ouerco-
 me our goostly enemye now
 & euer. Amen.

¶ Feria quarta post ra-
 mos palmarum.



God frē-
 des ye
 shall vnder-
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 chirche
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 se. iiii. dayes: & sayd serupce
 in the euyt tpe: that is
 mekenes wherfore we cal-
 le it tenebres: but holy chir-
 che calleth it tēnebris.

Thene why this seruyce is
thus done in mekenesse ho-
ly fader tellē for thre causes
One is: the nyght byfore þ
oure lordē Jhesu criste was
take: he wete vnto the mo-
unt of olyue the ād prayed
th^o. (Pater mi: si possibile ē
trāseat a me calix iste.) My
fader yf yt be possyble that
this bytē passyō maye passe
fro me yf yt were the faders
wyllē ād ellys not. And for
drede and fere of the bytter
passyō that he felte i spprite
he swette bothe blood ād w-
at: ād another cause is this
that anone aft mydnyght
cōe iudas with. i. knyghtes
ād moche other peple to ta-
ke criste ād for it was dyke:
t they coude not well kno-
we hym frō saynt James
he was soo lyke criste. ther-
fore iudas sayde (Quē oscu-
latus fuero eū tenete.) For-
sothe qōde he y. I shall kysse
it is he take ye hym. for sait
James was soo lyke criste
that moche peple called hyz
cristes brother. And th^o Ju-

das betrayde his mayster.
and thus was criste take i
mekenesse: with all the spi-
te that they coude do co hym
betynge hym ād spyteng in
his face. The thyrde cause
is whan criste was naked
on the crosse fete and hōdes
hāgyngē thre houzes from
onderem tyll none. Thene
the sonne withdre w herly-
ght ād was derke througħ
all the worde the wing that
the maker of lyght was at
that tyme peyned to deth:
for thysle thre causes the ser-
uyce i the nyght is done in
derknes: the wyche seruyce
maketh mynde: how iudas
betrayed crist and how the
Jewes come as priuely as
they coude for drede of the
comi people: werfore to the
seruice is no bel rong but a
sounde made of tree: werby
all crystē people may haue
knowlege to cōe to this ser-
uice pūely withoute mak-
ge of ony noise: ād al that te
people shold speke of comig
agoig shold sōde to the tre: y

is the crosse þ our lord was
done vpon: and of his passyō
and of the wordis that our
lord speke hangyng on the
crosse: and how he sayde to
his mod. (Mulier ecce fili-
tuus) woman see thy sone:
and how he cōmaūded his
moder to saynte Iohan the
euāgelyst in keppnge: and
what sayd the tefe that hē-
ge by hym & sayd th^o. (Vñe
qñ veneris in regnū tuum
memēto mei.) Lord when
thou comest tho thy kyng-
dome: haue mynde of me &
anone our lord sayd to hym
(Hodie mecū eris i paradī-
so) This daye thou shalt be
with me in paradys: and
how he betoke his spyrite i
to his faders hādis and sayd
In manus tuas &c) And so
he yelde vp the ghost: th^o co-
mynge & goynge to the chir-
che: alle cristē people shold
comen & leue vanyte & ydle
talkyng and speke oonly to
the crosse: that is our redēp-
tyō. A nother cause is whā
þ iudas had betrayed crist:

and saue by his treyson he
sholde be dede: anone he fell
in dyspere: & hōg hym selfe
on a tree: & thēne he disple-
ysed more criste for þ dede
thā for all the trespasses þ he
had done tofore: for criste is
soo mercy full: that he had
asked mercy: he shold haue
had mercy & forgyues. All-
so at this serupce be set cer-
teyn cādellis in the quere:
after the vse in some place
more than in some other as
the vse is the whiche ben
quēched one after a no: her
In tokenyng of cristis di-
sciplys: how they wente a
waye eche after other: but
whā all thysle candles ben
takē away & the lyghte go-
on yet one abydeyth styll a
while tyll clerkes haue so-
ge kyries: and thysle verses:
the wiche betoken the wy-
mē that made lamētacyon
at cristis sepulcre: thēne
that cādel is brought apen
and other lyght there and
that betokeneth our lady:
for all they seyth was lost

saue only oure lady: and of
 her all other we esourmed
 and taught. Also it betoke-
 neth crist himselfe: that was
 in his manhode dede and le-
 yed i sepulcre and the thyrde
 day aroose fro deth to lyue a-
 pen and yauelyght by loue
 to all þe were dede & queynte
 by dyspeyre. The strokes þe
 the prest yeueth on the boke
 betokeneth the clappes of
 thoder whā crist brake hel-
 le pates & dyspoiled hē & fet
 out adam & eue & all þe he had
 bougt with his bytter pas-
 syon. Now haue ye herde
 so what: what this seruyce
 betokeneth & thiike therupō
 & be not vnkide to your lord
 god that suffred all this for
 you for vnkidnesse is a syn-
 ne that synketh i the syght
 of god. As saynte ambrose
 saythe: that there may noo
 man fynde a peyn grete y-
 nough to punyshe vnkid-
 nesse: and that ye shall here
 by ensample.

C Narratio.

I fynde that alysaūder.
 He chan telleth how that
 the was sōtyme a knyght
 þe wēt out of his owne cou-
 trey fere in to astrāge lond
 to seke aduētures & it hap-
 ped that he cōe i to a grete
 forest & there he herde a gre-
 te noyse of a best þe semed in
 dyspeyre: and thēne he wold
 wite what it mēt: & went
 nere and saue how a grete
 horryble adder of a grete lē-
 gthe beclepped a lyō & bou-
 de hym to a tree as he laye
 & slept: & whā the lyō woke
 he fōūde hymselfe boude &
 myght not helpe hi self: he
 made a grete horryble noy-
 se: desyryng helpe of the
 knyght thēne had this
 knyght passyō of this lyō
 and wold fayne helpe hi: but
 he drad whā he was louse-
 leess he wold haue fallen to
 hym: but by cause he was
 a knyght & the lyon was
 kyng of all bestis i that di-
 stresse he toke his swerde
 and smote thadder a sondre:
 thēne the lyō anone felt hi.

selfe & fylle done to the knyghtes fete & euer aft nyght & day in euery place he folowed the knyght & euery nyght this lyon ley at this knyghtes beddis fete: and in euery batayl this lyō was al redy to helpe his mayster in somoche that the people spake to the knyght of the lyō: yet by counseyll of the people he had the lyō i suspect wherfore whā he wēt in to his owne countree ayē: puerly whiles the lyō slept he took the water & wēt i to the shyp & seyled forth: & whā this lyō awoke & myssed his mayster: anone he pafe a grete royrnge & went after hī i to the see & swame after hym as long as he myght & whā his myghte faylled hī thenne he was drowned.

By this knyght ye may vnderstōde goddys sone of heuē that cōe oute of ferre countrey that was oute of heuē i to this world & was bounde for mākynde with this olde adder the fende to

a tree of in obedyēce: wherfore with te sharpe swerde that was his passyō: he loosed mākyd out of his bōdis & made him free to goo whē he wolde. And therfore all cristē people ben bounde to worshyp hym & take hym for his losyng: & to be burred to hī all the tyme that they hath lyfe: and folow & serue the loze of holy chirche & he shall passe thzugh the wat: that is to say thzugh the peyne of deth: & he shall cōe to the Joye that euer shall laste withoute ende: the whiche god byrnye vs alle to Amen.

¶ Duerse questyons.

Any wyl aske duerse questions of the seruice of this dayes of suche prestes as they suppose can not make no redy answer but putt hym to shame: & do to hī bylong & repel wherfore I haue tytelē whiche be nedefull: for euery

press to knowe: and yf he wil
loke on it and kepe hem re-
dely in herte he maye make
redy al were: & so shall it be
to hym bothe pyte & wor-
shyp. fyrst yf a mā asketh
why thereturday is called
soo ye may say that in holy
chirche it is called (Cena do-
mini.) Oure lordis souper
daye for that daye he sou-
ped with his disciples opē-
ly: & after souper he gaue hē
his flesshe and his blood to
ete & to drynke: & sayd thus
(Accipite & māducate hoc
est corpus meum.) Take
ye this & ete it. for it is myn
o wne body & anone after
he wysse his o wne discy-
ples sete: she wynged what
mekenes that was in hym
and for the grete loue that
he had to hē. It is also i en-
glyshe called thereturday:
for in olde faders dayes the
people wolde y day she her
hedes and clyppe her berdys
and polle her hedys: and soo
make hē honest a yest ester
day. For on good fryday

they doo her bodys none
ease: but suffre penaunce in
mynde of hi that that daye
suffred his passyon for all
mākynde. On ester eyn it
is tyme to here her serupce:
& after serupce make holy
day. It is wreten in the lyf
of a saynte: that he was so
bely on the saterdaye befo-
re none: y he made a mā to
shaue hym a after none:
thēne was the fēde redy and
gadered by the heres: thēne
this holy mā saw that & cō-
maūded hym to tell whi he
dyde soo: thēne sayd he: thou
doost noo reuerence to thy
holy day: therfore I wyll
kepe this heres tyll the day
of dome i grete repes to the.
Thēne anōe he leste of sha-
uynge & toke this heres fro
the fēde and made to bryne
hem in his o wne honde to
suffre penaunce: and soo abo-
de vnshauē tyll mōdaye af-
ter This is sayd to all tho i
repes that worshype not
the saterday at after none.
Thēne as Johā belled saye

the: on therseturday a man
 sholde do polle his heete and
 thp hys berde and a preste
 sholde shaue his crowne so
 that there no thyng be byt
 wene god & hym: for heres
 come of superfluyte of bey-
 nes and of humeurs of the
 stomacke and they shold pa-
 re her nayles of hōdis and
 fete that comē of supfluyte
 of fylche wythout forthe &
 thryue hem and make hem
 clene within his soule: as
 withoute. And thus make
 hem clene bot he within and
 withoute. The veyle þ all
 this lēte had be drauwen:
 betwene vs and the quere
 betokeneth the passyō that
 was hydde and vn knowē
 tyll the daye: cōe the wyche
 thysē dayes be done a way
 and thaulter opely she wed
 to all the people: for thysē
 dayes criste suffred his pas-
 syō opely þ he had hāgyngē
 on þ crosse sayn (sumatū
 est) it is ended þ is to save
 now the prophece of my
 passyō had an ēde wherfore

the clothes of mine aulter
 ben take a waye for crists
 clothes were taken a waye
 frō hym & so was done na-
 ked on the crosse saue our
 lady his moder wounde a
 karchyf aboute hi to couere
 his mēbres Thaulter stone
 betokeneth cristes body:
 that was drauwen on the
 crosse as a skyn of parche-
 met on a harow so that all
 hys bonys myght be tolde:
 that besomes that the aul-
 ter is washen wyth. beto-
 keneth the scourges that
 they bete our lordes body
 with & the cornes þ he was
 crowned with The water
 & the wyne that it is was-
 shen with betokeneth the
 blode and the water that rā-
 ne do wne frō his woundes:
 that was in his syde perced
 with a spere. The wyne
 that is poozeth vpo thaul-
 on the v. crosse betokeneth
 the blode þ rāne do wne frō
 his pꝛicipalle woundes of his
 body. Also this day ys no
 pare peuen at the masse: for

press to knowe: and yf he wil
loke on it and kepe hem re-
dely in herte he maye make
redy al were: & so shall it be
to hym bothe ppyte & wor-
shyp. fyrst yf a mā asketh
why thereturday is called
soo ye may say that in holy
chirche it is called (Cena do-
mini.)oure lordis souper
daye for that daye he sou-
ped with his disciples open-
ly: & after souper he gaue hē
his flesshe and his blood to
ete & to drynke: & sayd thus
(Accipite & manducate hoc
est corpus meum.) Take
ye this & ete it. for it is myn
o wne body & anone after
he wysshē his o wne discy-
ples fete: the wyngē what
mekenes that was in hym
and for the grete loue that
he had to hē. It is also i en-
glyshe called thereturday:
for in olde faders dayes the
people wolde y day she her
hedes and clyppe her berdys
and polle her hedys: and soo
make hē honest a yest ester
day. For on good fryday

they doo her bodys none
ease: but suffre penaunce in
mynde of hi that that daye
suffred his passyon for all
mākynde. On ester euyng it
is tyme to here her seruyce:
& after seruyce make holy
day. It is wyeten in the lyff
of a saynte: that he was so
bely on the saterdaye befo-
re none: y he made a mā to
shaue hym a after none:
thēne was the fēde redy and
gadered vp the heres: thēne
this holy mā saw that & cō-
maūded hym to tell whi he
dyd so: thēne sayd he: thou
dooest noo reuerence to thy
holy day: therfore I wyll
kepe this hezes tyll the day
of dome i grete repes to the.
Thēne anōe he leste of sha-
uynge & toke this hezes fro
the fēde and made to bryne
hem in his owne honde to
suffre penaunce: and soo abo-
de vnshauē tyll mōdaye af-
ter This is sayd to all tho i
repes that worshype not
the saterday at after none.
Thēne as Johā belled say

the: on the tuesday a man
 sholde do polle his heete and
 thyp hys berde and a preste
 sholde chaue his crowne so
 that there no thyng be byt
 wene god & hym: for heres
 come of superfluyte of vey-
 nes and of humeurs of the
 stomacke and they shold pa-
 re her nayles of hōdis and
 fete that comē of supfluyte
 of fylche wythout forthe &
 shryue hem and make hem
 clene within his soule: as
 withoute. And thus make
 hem clene bot he within and
 withoute. The veyle þ all
 this lēte had be drauwen:
 betwene vs and the quere
 betokeneth the passyō that
 was hydde and vn knowē
 tyll the daye: cōe the wyche
 thysse dayes be done a way
 and thaulter opely she wed
 to all the people: for thysse
 dayes criste suffred his pas-
 syō opely þ he had hāgynge
 on the crosse sayn (summatū
 est) it is ended þ is to save
 now the prophete of my
 passyō had an ēde wherfore

the clothes of mine aulter
 ben take a waye for cristles
 clothes were taken a waye
 frō hym & so was done na-
 ked on the crosse saue our
 lady his moder wounde a
 karchyf aboute hi to couere
 his membres Thaulter stone
 betokeneth cristles body:
 that was drauwen on the
 crosse as a skyn of parche-
 ment on a harow so that all
 hys bonys myght be tolde:
 that besomes that the aul-
 ter is wasshen wyth. beto-
 keneth the scourges that
 they bete our lordes body
 with & the toznes þ he was
 crowned with The water
 & the wyne that it is was-
 shen with betokeneth the
 blode and the water that rā-
 ne do wne frō his woundes:
 that was in his syde perced
 with a spere. The wyne
 that is poozeth vpo thaulf
 on the v. crosse betokeneth
 the blode þ rāne do wne frō
 his pꝛincipalle woundes of his
 body. Also this day ys no
 pare peuen at the masse: for

Judas betrayed cristе thys
nyghte wyth a kysse: thus
was the prophete of his
passyon thys daye ended:
wherfore this nyghte whā
he hathе soupet he made the
sacramēt of his owne bodi
& gaf it to his disciples to e-
te & drynke & began the sa-
cramēte of y^e masse & of the
newe law: & after soup he
wylthe his dyscyples fete y^e
was a māer of y^e newe law
ful out: for as he sayd to pet
he y^e is wasshen & is clene of
dedely synne had no nede to
be wasshen it betokened
thaffliccyō of dedely synnes.
Thēne yf peple aske why
p^{re}stes do no masse after sou-
per as crist dyde It was toz-
ned in to more honeste: and
more saluacyon to mānes
soule. For as haymo telleth
vp on the pistle of saūt poull
that many i the begynnyng:
of the seyth cōe to the chir-
che on there thurday: & tho-
se that were ryche brought
mete & drynke with hem &
eten and drake her bellies

full: & thēne at nyghte to
kē her housell: & sayd that
crist gaaf hem ensāple: but
whā the riche ete & drake
moche the poure peple abid-
deth without tyll after the
riche hath done soze an hū-
gred: & thēne ete of the res-
leef y^e they lefte & soo after
the people toke they^r hou-
sell: where as the p^{re}stle of
this day telleth: saynt poull
rebuket hē therof: & tozned
y^e to wole vse i to more hones-
te clēnesse & holinesse: that
is for to sayt at masse fasti-
ge all the people to take her
housell fastig: on ester euyr
the pascal hit made the che-
ef tapze in the chirche. So
is crist cheef aboue alle the
sayntes in heuen. The pas-
call also betokeneth that p^{re}-
ler of lyghte fyre that wete
byfore moyses & the childre
of israell whā moyses ladde
theym oute of egypte ito y^e
londe of byhest y^e is. Whiln
& soo they passed saue & sou-
de. And soo. vii. dayes aft
they come alle vnto the see:

and thanked god for her pas-
sage & in mynde herof holy
chirche bleth all the ester wo-
cke to go a pcellyon to the
fōte that is now the red see
to alle cristē people that bē
cristened in the fōte for the
water i the fōte betokeneth
the red see: for blode an wat-
is the wounde þ we i cristis
fynde in the whiche the po-
wer of pharao the fende of
helle is drowned & alle his
myght lost & cristē peple sa-
ued ad for te fōte is halo-
wed on ester euē and on wpt-
so euē for in the beginynge
all childre abode to be criste-
ned vnto thise. ii. dayes & to
be cristened at the fōte halo-
w. i. g. But now for by
cause þ many in solōg aby-
dng were dede with out
crisendome therfore holy
chirche ordeyned now to
cristen all tymes of the pere
saue. viii. dayes byfore thi-
se euyns: the childe shall a-
byde to the fōte halo wng
yf it maye for perell of teth:
& elles not. Th^o is the pas-

call haloued by lyghte with
the newe fyre: & of it all o-
ther tapres & candellys ben
lyght for all holynesse & go-
od teching & good lpuig cōeth
of crist & teching of holy chir-
che & lighteth hē i cristis pas-
spō with brēnige loue and
charyte. Deces of ensēce bē
styked in the pascall in the
maner of a crosse those beto-
ken the fyue woundes of our
lorde Als bede sayth þ he suf-
frede in his body: that shall
be freshe and swete al onp-
ensence tyll the daye of do-
me to grete reþt to all that
shall be dāpned. that bileue
not in cristys passyon and
wyl not aske mercy ad fo-
rpeuenesse of her synnes.
In the fōte halo wng the
prest castit wat in. iiii. par-
tyes of the fonte. for crist
had hys dyscyples goyng
prechng and techng go
in the. iiii. partyes of cristē-
dome. in the name of the
fader & the sone and the ho-
ly goost. And after the prest
bzeeth on the water:

for the holy gost i makynge
of the worlde was borne v-
pon waters. For whā god
for Adamis synne cursed
therthe and the lōde: he cur-
sed not the water wherfore
it is lafull to a mā to ete i
lēton that: ꝑ cometh of the
water after he dropeth the
were i to that wat of a cā-
dell bzēnyng the wiche be-
tokeneth the: māhode of cri-
ste that was fulled i water
and puttet oyle and creme
i the water. For by the ver-
tue of the sacramente those
that ben i heuē and i eerthe
ben Joyned togyder: and
that was preued by crystis
baptisme for there the fader
of heuen spake and sayde.
(Hic est filius me⁹ dilect⁹ in
quo michi bene cōplacui.)
This is my well be loued
sone that well pleyset me:
& the holy gost was seen.
Sicut colūba) As a wythe
doue. Thus was the fonte
holowed t̄wo tymes in the
yere: At wytsontyde ād at
eſter. whan all the peple is

brought oute of thraldō by
crystis passyō fro the dāge
out of the fēde. ād at wytsō-
tyde. For thēne is the holy
gost peue i remissyō of alle
synnes. Thēne frō the fōte
the people goon to the queze
syngynge the letanye: pra-
yēg all the sayntes in heuē
to praye to god to peue to al
ꝑ ben cristē to kepe that wo-
orthy sacrament to goddis
pleysaūce: ād the couenaūt
that they haue made in her
cristenyng: thēne the prest
goth to masse: for crist that
is hede of all holy chirche is
not risō: krype leysō is sayd
for i euery prayer: i specyall
in the masse. it is grete nede
to aske helpe and socour of
god to kepe vs frō all ma-
ner of tēptacyō that the fē-
de putteth in vs: ād namely
in goddis serupce (Gla i ex-
cellis) is sayd: for the fader
of heuē hath grete Joye to
beholde the peple that his so-
ne hath bought wyth his
passiō ād to see hē i restē pe-
as & charpte echeone wyth

other The greyle is not sayd: for those that ben new cristened be not yet p̄fayte to walke i grace of vertues. Alla is sayd for it is grete Joye to āgellis to see by cristeninge the nōbre of hē restored ayē. After alla a tract is sayd hyghe songhen. for though by cristenyng they be wasshē frō synne: yet must they traueyll besely to kepe hē frō zberaūce of the fēde: that they falle not in dedely synne. The offertorye is sayd: for the wimē that comē with op̄nemētis to offere to cristis body: they fōūde hyz not i his tōbe. (Agn⁹ dei) is sayd but no pare is ḡuen. For cryste that is hede of peas is not r̄p̄sō. The postcomyn is not sayd: for those þ̄ be new cristened sholde not be housled this dāye but on the mozo w: for i olde tyme there cōe to cristenige peple of grete age. Thēne a short euy sōge is done: for the chylderē that were not cristened: wherof gretely

they were anoyed with synnē of colde of lōge seruice: thēne is ended vnder a short collect. all the sacramēt of cristenyng is ended i the passyō of criste: by the wiche all cristē people were restored to euerlastyng blyssē: to the wiche god bryng vs all to. Amen.

In die parasceues.



God frē
dis thys
dāye is
called go
odfriday
for al tat
oure lord

Jesu criste suffered this dāye thorned vs to grete Joye. For this dāye he suffered passyon vnder pōce pylate for our sake. It is an olde sayng: þ̄ a foole begynneth hath a fōlwe ēdng. Now see how this wylde began cursedly ād ēdēd full wretchedly. For as saynt aug⁹ syn sayth cursed spynng fyrst asket a cursed ēde aft: he that forgeteth hymself

In die parasceues.

here i his lyuyng is full ly-
ke to forgete hym self in his
last ende. This pylate was
a knyghtes sone that was
called tyzus that he gate hē
on a wo man that hyghte
pyle: and this womānis fa-
der hyght atte. so whā this
chylde was borne they sette
the moders name and the
grāde faders after: and soo
by bothe names called hyz
pylate. Thēne after whan
he was. iiii. yeres of age: his
moder brought hym in to
the kyngys courte: & thēne
had the knyght an other so-
ne ny lyke to pylatis age:
but for this knyghtis sone
was i all his rule more gē-
tyler more manfully more
goodly more be loued than
this pylate: so for hate & for
ēuy there of this pylate on
a day slewe this knyghtes
sone thēne was the knyght
wōder sorry but yet he wold
not sle pylate: & sent hym to
Rome to be tere in hostage.
for a tribut that the kyng
sholde paye to the myperour.

Thenne it happed y the
kyng of fraunce had sent his
sone thyd for the same cau-
se. thēne for by cause whan
pylate sa we that he was
more beloued & chericheth.
Therfore this pylate slew
hym. Thēne for he was so
cursed: tēperour by cōseyl
of the romayns: sēt pylate
i to a cōutrey y was called
pounce: where y the people
of that cōutree wē soo cur-
sed y they slew ony that cōe
to be theyr mayster ouer hē
Soo whan this pylate cōe
thyd: he aplied hem to her
maners: so that with wyte
& sotylte he ouercome hē
and had the mayster & ga-
te his name & was called
pylate of pounce. & had gre-
te dñacyō & power. Thēne
the kyng of Iherusalē sent
after hym: & made hē lyfte
naut vnder hym of the lōde
of iury. and for pylate lyked
well thospyce: pūely he sent
to tēperour & had hys offy-
ce & fermēd of hē vñ wetyng-
ge to the kyng herode kyng

ge that tyme: wherfore whan kyng herode herde what he had doñ: he was so wrothe þ̄ they were empes vnto the tyme þ̄ our lord ie su criste was takē & thēne they be cōe frēdis aye & fylle bothe i to one assēt of cristis deth thēne it happed after ward þ̄ thēperour syll syke & sent after criste for to hele hym. For it was told hym þ̄ criste heled all to that euer wolde come to hym of alle maner of sykenes what so euer sykenesse it had soo be But thēne hath pylate done hym to deth or the messēger come Thēne whā thēperour vnderstonde that he sēt for pylate & made hyz to come to hyz: & whā pylate herde this: he was soze afezde & toke on cristis cote: & so whā he come to rome to thēperour all tose þ̄ were i p̄sece made pylate god chere all the while þ̄ he had on cristis cote: & tēperour swoze hy forē þ̄ he shol be ded. thēne toke they of the cote:

& anone as the cote was of thēperour was soze whos the wyth pylate: þ̄ he put hyz i to a prysō: tyll he had take counseyl whath deth he shold dey on thēne as so ne as pylate wyll & vnderstōde þ̄ he sholde be ded: he toke his owne knyffe and slew hymself wyth all and whan the emperour herde therof & vnderstōde þ̄ he had sleyn hym sylfe: & thēne anone he made to bīd a grete stone about pylats necke & to cast hym in to a water þ̄ is called tibyz: thēne whā he was cast thezyn: the fendis made suche a noyse ther abouthe: þ̄ all the cyte of rome was soze a freyed. Thēne whā thēperour sawe this: he made to take hym vp aye: and thenne was he cast in to a water þ̄ was byt wixt two hye hyles & so lōge tyme after there was i the water manye horryble spghes seē aboute þ̄ cursed mā Th^o our lord Ihesu criste suffred passyō

In die parasceues.

& deth for all mankynde & fyste whan he was take they dyd buffet hym & stry- ped hym naked & bete hym with scourgis. (A vertice capitis vsq; ad plantas pedu non fuit in eo sanitas) that from the hyest place of hys hede to the soule of the fete was no thyng leste hole on hym but: all ra w ad aff made a crone of toznes ad set it on his hede & bete it do wne with staups of rede: & it perisset his brayne And whā they had peynet hym soo: they lad hym forthe all bloddy. (Ad montē caluarie) to the monte of caluarie to the deth: yet womme of the cyte: whā they see hi so so wle fare with ad all to luhged & all to drawe for very pyte they wept vpon hym. Thēne sayd our lord to hi. (Nolite flere sup me: sed sup vos & filios vros) ye womme of hierusalē wepe ye not for me but vpo pou & your chylde For there shall dayes come in the whyche

ye shall blyss the: wōbes & were bareyne: ad the pap- pes that neuer gaaf souke. Thus oure lord pched by fore the vengauce & fylle af- ter vpo hierusalē The whi- che pphece ieremye the p- phete spake of: & is red i ho- ly chirche thys thre dayes at tenebras: the whyche was so horryble of many dyuerse myscheues & i espe- cyall of hōgre & chylde lay for hungre dede in stretes. Thēne was there a womā & was come of grete byrthe & for hūgre toke her owne chylde that was fed woth her pappes & sle w it & par- ted it in. ii. partyes & than she rosted half: & tother half she kepte tyl on the morow Thēne as the peple cōe by the strete they had saueur of the rost and anone they come in to haue had parte therof and whā they sa we the moder rost her owne chylde & sone they were he- up & foule dysmayed: & w- olde not ete therof but wete

they? Waue forth aye. The-
ne toke the moder of that
childe & ete therof and sayd i
this maner wyse. This is
myne owne sone & myne ow-
ne childe that I bare of my
body: & fed it with my pap-
pes: but I wyll rather ethe
hit thā deye for hūgre: ther-
fore I tell you this to the we
you som what of the vega-
unce that fylle on hierusalē
aft the dethe of our lord Jē-
su crist. Thēne they ladde
hym to the mouite of calua-
rye And there they streyned
hym soo on the crosse: & eue-
ry bone of his bodi mygthe
be knowē one frō a nother
And nayled hym hōde and
fote to the crosse. And they lyf-
te vp the crosse & the body
togyder: & wyth a grete pe-
ple they lete the crosse & the
body fall downe togyder in
to the mortesse: that all the
body dassethe and his bones
craked And his Joyntes bra-
ke beynes and all woundes
brake out of blode: sydes ar-
mes legges fete & hōdes so &

there was noo blood i hym
And yet they toke a clothe
whyle the blood was hote
and wounde it a boutte his
body tyl the blode was cold
& thēne they dreue a waye
the clothe: & pulled a waye
the flesshe fro the bōes: this
was a grete pyte: & soo w-
hā he shold deye: he begā as
Johā bellet sayth (Deus me-
respice i me.) And soo sayd
alle the verses sayng tyl he
cōe vnto þ verse (In te dñe
spau) And so atte this v̄se.
(In manus tuas dñe commēdo
sp̄m meū redemisti me dñe
deus veritatis. (There he
gaaf vp the sp̄rite This is
a grete ensāple þ oure lorde
Jhesu crist gaaf too all cristē
þ euery man shold haue in
mynde thys v̄ses. And he
þ can hē say And yf he say hē
euery day: he shall not dey
noo maner myscheuo^r nor
v̄gable dethe. Thēne aft
this passiō we say oꝝ sons:
And knelyng at euery oꝝp̄sō
saue at þ oꝝp̄sō: that is sa-
yd for the Jewes: at the o-

In die pasche.

teyson holy chirche knelet
not: for by cause Jewes in
scozne knelyng. iiii. tymes
to crist whā they scourged
hym. Thēne thise oꝛp̄s
holy chirche prayed for all
maner of peple: for iewes
sarrasyns cysmatiks here-
tyks but not for cristē peple
for while ony mā oꝛ womā
stodeth a cursed he is dāp-
ned byfoze god: & dampned
shall be at his deth but he
repēte hym & amende hym
while he lyueth in this p̄se
te world But take hede w-
hat saynt austyn sayth (Si
scire p̄ certo q̄ pater meus
esset i inferno: nō oꝛarē p̄ illo
nisi ut p̄ dyabolo) If I w-
ste for trowth y my fad we-
re dāpned i to hell I wolde
neuer pray for hym but as
for the dei. pl of helle for the-
re is no prayer of holy chir-
che y helpeth a dāned man
thēne after thise oꝛp̄s the
crosse is brought forth to te
whyche alle cristen people
shold worshyp this day: in
worshyp of hym y this da-

ye deyed on the crosse and
pray our lord to forgyue
vs our trespasse: as crist
prayde to his fader of heuē
to forgyue hem that dyde hi
on the crosse.

A narratio.

There was a knyghte
sōtyme y was a grete lord
& he had a worthy mā vnto
his sone. And so it happed
that a nother knyghte &
this mā fell at debate & soo
this knyght slewe hym w-
herfoze the fad of this mā y
was dede gadered a grete
multytude of peple: & pur-
suet that other knyght: w-
here soeuer he wente to ha-
ue slepne hym nyght: and
day so y he myght haue no
rest but euer dyde sle for fere
of his lyfe Thēne it happet
on a good fryday: this kny-
ghte sa we all cristen peple
goo to the chirche & he be-
thoughte hi y cristē deyed y
day on the crosse for al mā-
kynde & put hi oonly on the
mercy of almyghty god &
wēt to the chirche with o-

ther peple to serue god & w^han he was in the chirche anone this other knyghte had worde & cōe wyth mo^{re} the peple in to the chirche & his swerde drawn in his hōde for to slee hym: & w^hā this other knyghte sa w^h & w^hst well y^e he had trespassed to hym & fylle downe flat to the grounde with his armes sprad abroad as our lord Ihesu criste sprad his armes on the crosse: & ad sa yd For his loue y^e this dape sprad his armes on the crosse & ad suffred passyō & deyed for the & me: & all mākynde haue thou mercy on me & forgyue me thy sones deeth. Thēne this knyghte thought it had be to horryble a tynge to smyte hym while that he lay so & cryed hym mercy soo me kelp & anone he put vp his swerde and sayd to hym. Now for hys loue y^e this dape deyed on the crosse: for the & me & al mākynde I forgyue the & take hym v^p & kysled hym:

& ad anone wēt to doo wor^{sh}ipp to the crosse knelyng & w^han this knyght wolde haue kysled the fete of the crosse: the ymage losed his armes fro the crosse & ad becleped the knyght aboute the necke & kysled hi & spa ke thus that all the people herde. I forgyue the as thou hast forgyue for the loue of me & thus all cristen peple shold do thēne they sholde haue mercy & grace of god & blysse everlastinge. Amē

In die pasche.



God frendis ye shall knowe we welle y^e this day if cal led in many a places godis sonday ye know well y^e is the maner i every place of worship at this dape to doo the fyre oute of the halle: & the blacke wynter b^rōdis & al thige y^e is foule with smo ke shall be done a waye and the te fyre was shal be gape li araped with say^e floures:

In die pasche.

and strewed with grene ryf-
fles all aboute: she wyng a
grete ensample to all cristē
people. Lyke as they make
clene her housel to the sight
of the peple: i the same wyse
ye shold clēse your soules
dooig a way the foule bres-
nyng synne of lechery: put
alle thysle a way: & cast oute
all thy smoke dust & strowe
in your soules floures of fey-
yth & charyte & thus make
your soules able to receyue
your lord god at the fest of
ester (Deponētes oēm ma-
liciā) and put a way all ma-
lyce & all sorow for right
as ye wyll suffre no thyng
in your house & synketh &
sauoureth euyl wher whil-
pe may be desceyued. Righ-
te soo cristē whā he cometh
to your hous: of your sou-
les & he finde there ony syn-
ke of wrath enuy or ony o-
ther dedly synne he wyll not
abyde there but anon he
goth his way: & thēne co-
meth the fēde i & bydeth thē
thēne may & soule be sorpy

is so forsakē of god: and betake
ke to the fēde th⁹ it is wroth
those & bē in wrath & enuy
or in ony dedly synne & wyll
not forgyue to hem & hath
trespassed to hē: for no pra-
yer he shall no forgyuenesse
haue for oure lord sayt th⁹.
(Dimittite & dimitemini)
Forgyue & ye shall haue for-
gyuenesse there fore euery
cristē mā: & woman shold
serche well her consyēce &
make hem able to receyue
her sauour ihesu crist be-
re god and man.

C Narratio.

Thē was sōtyme an holy
bysshop & prayed oft besely
to god & he might haue gra-
ce to see and kno we whiche
wē worthy to receyue & ho-
ly sacrament & cōe to godis
bord thēne on a tyme as he
shold housel the people he
saw sōe cōe with her faces
as red as blood & blode drop-
ped oute of her mouth & so
me her faces wē as blacke
as ony pitche: and sōe wē fa-
yre and fēde & lusty to be holde

as bryght as ony snowe. Thēne amōge all othez he saw two comē wyfmen come & they faces shone as bryght as the sonne: than had that bisshop grete mercyll of that sygher and preyed to god to gyue hī reuelacyon: to wyte what all this betokened: thēne there cōe to hī an āgell & sayd: those þ haue bloddy faces & blood droppeth out of her mouthes be euyous peple & wrothfull & wyll not amēde hem therof: & euer they ben bakyng & sclauē dnyng her neyghbours: & bē euer redy to swere othes: therfore her moughtes shall drop blacke blood tyll they cōe to amēdemēt: & those þ haue black faces as pitche: bē lecherous and wyll not leue her syne: & bē grete synners i many degres & wyll not amēde hem. They þ haue theyz faces whyte as ony snowe: those be they that haue dōe grete synne & ben shryuē therof: & ben soz for

her synnes for the wepyng of her eyē had washed her soules & made hē clene & so they bē in clene lyfe: & trulpy labour for her liuyng. And those. ii. comen wyfmen þ shyne so bryght passyng all other they were grete synners: & wē soze a ferde whā they cōe to chirche: & toke a grete repētāūce i her hertes that they made a vow to god: prayēg hym hertely to take no vēgaūce on hem & they wold for sake her syne: & neuer do anylle more wē herfore god of his grete grace & mercy: hath forgyue hē her trespass & all her synnes & the sorow of her hertes hath so washed her soules that they shyne bryght thā all other: & thēne the angell wēte his way: & the bysshop kneled to done & thāked god for his reuelacyō & therfore take esaple by this. ii. comē wyfmen & be soz for your synnes: & repēte you i your hertes: & purpose neuer to torne ayen to syne: &

In die pasche.

thene truste verely ye shal
haue grace mercy & socour
to euercassig Joye & blyss
wherefore thynke for certein
though ye make it glosing
with wordes for to discey-
ue your ghostly fader: & say
þ ye be in charyte & be not:
ye begyle youtselfe: & truste
truely ye shal not begyle
god þ seeth every corner of
your hertes And there fore
disceyue not youre owne
soules for the loue of god &
be also hely & redy to make
yoursoules clene to the si-
ght of god as ye be to make
your houses to the syght of
men & as ye wolde arape
you in your beste clothes: þ
ye haue ayenst the comyng
of your best frēdes so shold
ye arape you now to rece-
yue your best frēde: that is
yours maker our lord Jesu
criste: that thys tyme suf-
fred passyon & deth: to brige
us to euercassig lyff. This
day is called also a passyng
day: & i especyall for two
causes One is for this daye

all cristē peple i reuerēce of
god shold forgyue all theyn
that haue trespassed to hē:
& be i ppyte loue & charite to
all cristē people þ haue mys-
se doon hē all the yere befo-
re this day shold be amēded
with the salue þ heleth all
sores that is charyte (Car-
tas coopit multitudinē pctō-
rū.) Charyte couereth that
miltytude of synne. It is also
a passyng day: for this day
shold all goddis childre pas-
se out of euyll lyuyng in to
good lyuyng: out of vyces i
to vertus out of pryde in to
mekenesse: out of couetyse
in largenesse: out of slooth
i to holynesse: out of enuye i
to loue & charyte out of wa-
rach in to mercy out of glo-
tony in to abstinēce: out of
lechery in to chastyte: out of
the fēdis clawys in to gods
dys armes: & of his grete
ēmye: make his dere frēde:
& he þ passeth thys is worthy
to cōe to a gode fest: the wh-
ich our lord Jesu maketh
this day to all the peple: It

is called also goddis sodaye
 for this day goddis soe ro-
 se fro deth to lyfe: & so gla-
 deth all his seruautes with
 his vprysynge: wherefore all
 holy chirche maketh mpy-
 the & melody this dape & si-
 geth thus (Hec est dies qua
 fecit dñs: exultemus & lete-
 mur in ea) This is the day
 þ our lord made Joy we &
 glad we in thit with all our
 hertes for the fader of heuē
 with all his āgelis makith
 soe melody of thupri-
 syng of his sone: þ he ma-
 keth to day a passing grete
 fest & byddeth all cristē pe-
 ple therto: as wel those þ be
 in heuen: as those þ ben
 in herthe: they shall be full
 welcōe that comen to this
 feest clothed i goddis leuey-
 that is a good clothing: þ is
 i loue & charyte: & also euyl
 shall those be tha shall cōe i
 the fēdis leuery: clothed in
 wrauth & enuie. For as the
 gospel telleth: thye shall
 be cast in pyrso of helle & the
 re whyle ocher laughem &

make mery they shall we-
 pe: & be sorp & whyle some
 ete & drynke at goddis boze
 dethey shall grynde wpyth
 her teeth & saye (Ale. ve. ve.
 quāte sūt tenebre) wo. wo.
 wo. how many derkenes
 be therefor they shall thyn-
 ke þ they may fele the der-
 kenes it is soo derke & the
 peynes of helle shall be soo
 harde: for wormes shall
 gna w hē: for they ete they-
 euen cristen here in erthe:
 with false bachtyger & sla-
 ūdrynge: wherefore I char-
 ge you in goddys name þ
 none of you con th⁹ to god-
 dis boze: but yf ye be in p-
 syte loue and charyte: ad be
 elene schryuen & in full pur-
 pose to leue pour syne. For
 I wylte in certepne whye
 they were out of charite & in-
 dedely synne. I must by the
 lawe of holy chirche wpyth
 a lowde voyce sey th⁹ to hē i
 audyēce of all the people I
 gyue the not thy housel to
 thy saluaciō: but to thy dāp-
 naciō: tyll thou cōe to amē-
 (Demēt.)

And therfore every cristen man & womā shold serche well his cōscyēce & make hi alle to receyue his sauour Ihesu criste to the helthe of his soule that she may cōe after this finall lyf to euerlastyng Joye. Amen.

¶ Feria. ii. iii. &. iiii. ante ascensionem domini.



God frēdis thyle thre daies: tat is to say

mōday tuesday & wenesday: ye shall fast & goo i pcessyō mā womā & seruautes: for all we be synners & haue nede to pray to god for helpe grace & merci: for they may not excuse hē fro the pcessyō: hē may lawfully be there. Thā he hē withdraue hiselfe fro the cōmaūdemēt of holy chirche wylfully he synnet full greuouly. ffirst he synneth i pryde: for he is vnburd: also he synneth i slo

weth that knoweth hiselfe in synne: & wyl not doo his dylgēce to cōe out therof & ryght as he withdraue hē fro the people that bē gaddered to serue god. Ryghte soo wyl god put hē fro all the cōpany of heuē: & fro all the prayers that ben doon in holy chirche: tyll he cōe to amēdemēt. Therfore all cristē peple cōe oonly togyder: & pray thise iiii. dayes to all the sayntes in heuē: to pray to god for vs for we haue synned many tymes in the yere apēst the cōmaūdemēt of god: & therfore thyle iiii. dayes we shall fast and pray to god of mercy: & remission of our synnes. And put away all the power of the fendes & kepe vs from all myscheuous perell & dretes that falle this tyme of the yere more than ony other tyme: for i this tyme many grete thūdres & lyghtnyng and as Lyncolnyce sayth There wē fēdes hē fleteryn i thayer for fere of the blasf

of thundryng whan that
criste cōe to helle gates: w-
han he dispoled helle: & so-
pet whā they here the thū-
der in thayre: thay ben so
agast ther of that they fallē
downe. & thenne goo they
not up ayen tyll they haue
done some cursed dedes.

For than they receiue weders
ād make tēpestes in the see
& drawe downe shyppes &
make debate emōge the pe-
ople & make one to flee a no-
ther: & tende fyre and brēne
houses: and drawe downe
steples & trees: & cause wy-
me to ouerley her children:
& make people to hāge hē-
selfe and drawe hēselfe in
wāhope & in despayre and
doo many cursed dedes.

And for to put away all su-
che myscheues & the poure
of the fēde holi chirche hath
orderyed þ̄ all cristen peple
shall fast & goo a pcessyon
thysse. iiii. dayes & praye to
god & to our lady & to all the
sayntes of heuen of hepe &
secour wherfore in thise p-

cessyons belles be conge ba-
ners be splayed the crosse
cometh after. & the people
seweth after for ryght as a
knyng whā he gooth to a ba-
tayle his trōpettis goō to-
fore thēne the baners & thē-
ne cōeth the knyng & his dost
folowynge. So in this p-
cession the belles bē goddis
trōpettis the baners comē
after: thēne cōeth the cros-
se i cristis lykenesse as knyng
of cristē peple & all se we hī
& with her good prayers
chase away the fēdes & they
haue no power and lyke a
cursed tyraūt wyl be soze a-
ferde & adradde whā he her-
de the trōpettis of a knyng þ̄
were his enemye & saw his
baners splayed in the felde
with his dost comig to w-
ard hī: in the same wyse the
fēde the tyraūt of helle is a-
ferde & dzedith hī soze whā
the belles ryng: ād the ba-
ners ben boze & the crosse
wyth all the peple cōe pra-
ynge: thēne he fleeth & dare
not abyde ād putteth away

his power & pcessyon.

Narratio.

We rede at the cyte of cō-
stātyne as the peple wēt in
pcessyō for a dyaseale that
the peple had as they longe
let any suddely a child was
plucked vp i to thayre boz
ne in to heuen & thangelles
chaught hym to syng this
sōge (Sctē deus scē fortis
sācte & imortalis miserere
nobis) & anone he was lete
downe apē to therthe: & thē
ne he sōge & same sōge & a-
none they were delyuered
of her dyseses this is to say
in ēglisse holy god holy strō
ge god holy & neuer shal dey
haue mercy on vs God & is
holy & neuer shal dey haue
mercy on vs god wyllēt ād
wyllē & we be strong for to
syght with the fende with
the worlde & with the flesshe
& thēne he wyllē haue mer-
cy on vs. And bring vs to &
place thēne: there as āgel-
les syngē (Sācte deus scē
fortis) Holy god: holy strōg
god haue mercy on vs & bri

ge vs to his blyss. amen

In die ascensionis.



God frē
disluche
a day pe
shall ha-
ue an hi-
ghe and
a solem

pne feste i holy chyche that
is called thascēsyon of our
lord Jhesu criste. For that
dape as the septe & byleue
techeth: how god is verp
god ād mā: & styed vp in to
heue werfore in tokenyng
of this the pascall & is the
cheef lyght in holy chirche
& hath stōde opely i the que-
re from ester vnto this day
now it is remeued a way: i
tokenyng & criste is chyef
lyghte in holy chirche: & so
our lord dyuerse tymes opē
ly aperid to his dysciples: &
taught hem the septe & the
byleue ād this day bestyed
vp i to heue: and there wyll
a byde tyll the dape of dōc.
But now pe shall here the
maner of the Ascēsyon frē

after daye tyll this day: he
 was not with his dyscy-
 ples alway but dyuerse ty-
 mes: appered vnto hē. And
 he appered to hem as they
 saten at theyr mete and ete
 with hē to shewe hē þ he
 was verey god & mā in fle-
 she & blood as they were.
 For some of hē were i doub-
 te: lest he had be a spiryte.
 þ had nother fleche ne blode
 And therfore to proue the
 trouth: he ete with hē i her
 syght: & bad hē goo i to the
 hyll of olyuete ad ther in sy-
 ght of all his dyscyples: he
 blessyd hē & steyd vp i to he-
 uē. & lefte the steppes of his
 fete threste to done fast in to
 the harde marbyll stone for
 a tokē of his ascēsyō. Thē-
 ne ye shall vnderstōde that
 the hyll of olyuete: betoken-
 eth mercy: wherfore criste
 steyd vp at the hyll of olyue-
 te: the wynges well þ he is
 the hede of mercy. And he is
 euer redy to geue mercy to
 all that aske mercy wth
 meke hert. Thēne i his vp

styng as we calle ascēsiō.
 āgelles made so moche me-
 lodye that noo tonge may
 tell it so fayne they were of
 his cōmyng. (Ascēdit velo-
 citer) Hestped vp swyftly.
 For as it were a momēt he
 was from herte to heuen.
 A grete clerke a philolouer
 that is called rabymoyse:
 he sayth that it is as ferre
 frō heuen to erthe as a holy
 mā myght lyue a thousāde
 yere & euery day go a thou-
 sand myle: but he that met
 this waye knoweth best &
 this way shall be met of a
 right full & a good man.
 Thēne in his ascensyon
 he had wth hym a grete
 multytude of soules the w-
 hyche he sette out of helle
 from the fendis of bondis.
 He steyd vp also wth hys
 wōundes red fresshe & blody.
 And as bede sayth for fyue
 causes ffirste for to verespe
 the seyth of his resurrectiō:
 for he rose in verey fleche:
 & blood that deyed on the
 crosse for all mankynde.

In die ascensionis dñi.

The seconde to shewe his
woundes to his fader in gre-
te helpe and socour to all mā-
kynde. The thyrde is to shewe
how ryght full they be-
dāpned that wyl not byle-
ue in his passyon an in his
resurrection. The fourt to
shewe how mercy full he is
to hē that wyl byleue and
aske mercy. The fyfth is
that bare with hī a sygne
of victorpe for a spkerneſſe
to all mankynde. For lyke
as a lord is spker that hath
a true aduocat before a Ju-
dge to anſwere for hym: so
i lyke wyse to all mākynde
we fynde hym our aduocat
euer more redy to anſwere
for vs atte nede: that the ſe-
de our goodſly enemye ma-
ked ayēſt vs: wherfore sayth
the holy ſcripture. Alſpke-
re: at tozney maye no man
be thā god (Ubi mater oſte-
dit filio pectus & vbera) wh-
herfore the mod ſheweth
the ſone her bzeſtis and her
pappes (Filius patris lacus
& vulnera.) The ſhone ſhe-

weth to the fader his ſydes
all to betē and his woundis
bledyng how ſholde any
thyng be put a waye or de-
uyded: there as ſuche toke-
nes of loue be ſhewed: he
may not fare amysſe that
hath ſuche. ii. frēdis in the
cōūtre of heuē. Also by the
ſtyngge vp i to heuē of our
lorde Jeſu criste man hath
gotē a grete dignyte. For a
mā to ſee his owne kynde
and hys owne fleſſhe: and
his blode fittynge on the ry-
ghte ſyde of the ſader of heuē
in his trone: wherfore an-
gellis gſyderynge the digny-
te of mā: they wolde not ſuf-
fice no mā to do hē worſhip
as the dyde byfore thyn car-
nacyon of crist: but they wo-
orſhyy man: for god hiſelfe
hath take mākynde on hit
is now in heuē bodily. He-
reby may a man ſee how
moche behold he is to his
god that we that were bo-
unde byfore: a thral to the ſe-
de of hell: and now we ben
made free of all that: & our

lord Ihesu crist haue yeue
 to mā a freedom aboue ony
 angellis: & therfore we be
 bound vnto hym to doo hym
 scrupce reuerēce & worlshyp
 And there an āgellis kept
 for tyme the gates of para-
 dyse with brenig swordis
 that nod soule myght come
 ynnē. Now by feyth oure
 lord Ihesu crist to mākyng
 he hath cast vp the gates
 & warneth nomā to entre
 therein. that is ofsted fast by
 leue for as saūt augusti saith
 (Aperuisti credētibz regna
 celoz.) Thou haste opened
 the gates of heuē to theym
 by leue. Also ye shall by le-
 ue. ryght as a kīg of this
 world hath in his countrey
 offycers of dyuerse degrees
 som hygher and some lower
 and some more prynces thā
 some so our lord styng vp at
 this tyme: the lower āgel-
 lis for grete woundre that
 they had in cristis ascēlion
 whan they sawe hym i fles-
 che and blood styng vp to
 heuen with so grete multy-

tude of soules with hym.
 And also for the grete wū-
 dre & they had. whā they sa-
 we the fēdes of the eyre flee
 a way for drede and fere of
 his strōg compyng: that by-
 fore were wounte sparyng
 noo thig to assayle the sou-
 les & cōe by theym And thē-
 ne they flewe a way for gre-
 te fere of hys compyng. Also
 to the good angellis come i
 all the hast & they myght to
 doo our lord Ihesu criste ser-
 upce reuerēce & worlshyppe
 Thus for grete woundre &
 the lower āgellis hadde of
 his styng vp. They asked
 the hyper angellis: and thay
 sayd. (Quis est iste q̄ venit
 de edom) what is this now
 that cōeth oute of the world
 with bloody clothis as he
 were a kpng of Joye This
 is he that with deth suffer-
 yng rede in his scourgyng
 syke and dede in the crosse.
 strōg i helle: bodely in dōyn-
 ge. ferfull in rysyng: and th^e
 hath ouercome all his en-
 myes. and now is kpng

In die ascensionis.

of glory i heuē. Thēne whā
oure lord Ihesu crist was
fled vp in heuē. ād thenne
his discyples stondynge w
ith his moder: for grete w
oundre of that syghte & also
of the melodye þ̄ they herde
in the eyre: they loked vp in
to heuē: and sodeynly two
āgellis clothed alle i white:
stode by hem ād sayd. (Mir
galilei qđ statis aspiciētes
in celū: hic iesus qui assūpt⁹
est a vobis &c.) Whē of galele
what stonde ye be holdyng
in to heuē. It is Ihesus
that is fled vp from you.
ād so he shal cōe at the day
of dome apē: & deme all quy
cke ād dede. And therfore all
cristen people lyfte vp your
hertes to our lord Ihesu cri
ste that now is fled vp in
to heuē ād sytteth at his fa
ders richthonde and is redy
to gyue mercy to all theym
that wil aske mercy with
a meke herte. And therfore
ther is noo maner of mā þ̄
may excuse hiselfe: nor ha
ue noo māer excusaciō but

þ̄t at he wil hi selfe: ād aske
mercy to his lord god with
a meke herte & he shal haue
mercy: & shal be saued. For
though a mā be neuer soo
synfull ād he wil aske merci
with a meke herte: he wyl
peue hym mercy. (For cō
tritū et humiliatū deus nō
despicies) A meke and a cō
tryte hert / god shal neuer
dispyse. For ād he wyl aske
mercy: and be sorry for his
synnes / our lord wyl take
hym to his merci: thēne for
to shewe his grete goodnes
se ād cōpassiō that our lord
de hath on mākynde. I shal
telle you tis ēsāple. Arras
¶ We rede i the lyfe of saynt
carpe: how a mā of myssy
leue torned a cristē mā out
of his feythe: ād forsoke his
byleue / and his cristē dome:
wherfore this holy man.
Carpe was fore wothe:
that he fille i grete syknesse.
ād whā he shold haue pped
god for amēdement he pra
yed god nyght and daye / þ̄
he myght see hē haue a bo

dey vegaunce. Thene yt
happed at mydnyghte as
he prayed thus: sodenly the
house that he leye: in cleued
in .iiii. ptes. and he loked
vp. and sa we one haged soo
piteously that it was grete
pyte to see. And thene he lo-
ked vp to heue. and there he
sa we our lord Ihesu crist
with a grete multitude of
angellis / syttinge in his
trone. And he loked vp. and
and thene he sa we thise two
ne stondyng and byfore an
hote ouyn quakyng and tre-
melyng for drede of fendis
lyke adders and wormys /
coming oute of the ouyn to
dra we thise men in to the
ouyn with hem. And soo
many other fendis coe i di-
uerse lykenesse to helpe tat
they were in to the ouyn.
Thene was this holy ma
carpe feyne to see thise two
men to haue the vegaunce
and was woldre glad the-
re of that he lost the sight of
our lord Ihesu crist / & his
holy angellis: for his herte

was on this two mennis
vegaunce / and was soz that
it was soo longe oz they wo-
ere put vnto her peyne. But
thene he rose and went to
hymselfe: and halpe all that
euer he myghte / and whā
they were in to the ouyn:
thene was this carpe very
glad there of. And thene he
loked vp in to heue: and the-
re he sa we our lord Iesu
crist: and he sa we hym ryle
from his trone for grete py-
te & copassyō he had on the
two men & coe downe to he &
toke he oute of oz peyne: and
sayd th^o (Carpe extēde ma-
nus tuas cōtra me) Stret-
che forth thy hōdis ayens
me: and sayd th^o I am redy
and nede were to dye apē for
mākynde rather thā to lese
hem. By thys ensample ye
may see how redy that our
lord iesu criste is to all that
wyl aske mercy & foryeue-
nesse & deserue mercy that if
that euer i mā amēd: and leue
his synys and be i full wylle
and purpose to syne no more

Indie penthecosten

And thus he shall come to
the grace & mercy of our
lord Ihesu crist & suffered for
vs and alle mankynde on
good fryday passion: & this
daye steyed vp to heuē. the
wiche he will graūte vs ad
bryng vs all therto Amē.
Sedē vigilia pēthecosten.



God frendes
as ye know
well a sater-
day next co-
myng is wytson eyn: and
ye shall fast: & cōe to the chir-
che to here your seruyce ad
make you clene to receyue
the holy ghoost: & the sad of
heuē sēdeth amonge man-
kynde wherfore I counseyll
you ad charge you yf there
be ony of you that falle to
ony synne: & he come amē
de hym therof and. I wyll
be redy to alle that longeth
to me. For take this incer-
tayne In the same wyse as
a mā wyll not goto a place
there as a synkyng careyn
is but yf he stoppe his nose
whe hym the se. Myght so

the holy ghoost fleth fō the
soule that is combyred with
dedely synne: & angellis w-
yll stoppe her noses for mo-
che more fouler stinketh de-
dely synne in the syghte of
god thā dooth ony careyne
to smell to the people & as
the holy ghoost fleth to hent
that bydeth in good lyfe et
clene and i parfytte loue ad
charyte. And hathē pyte &
cōpassyon of al those & ben
in dysleafe or tribulacyō to
suche the holy ghoost dysp-
teth & cometh to & with su-
che as hym lysteth to cōe to
abyde: & sforteh & thecheth
hē in all nede. But as the
seruyce of this fest is more
pysed thēne ony other time
for at this fest holy chirche
callech to hē: & sayth (Veni
scē spirit⁹). Lōe holy ghoost
specyall to haue helpe soco-
ur & grace & to haue parte
of the deie & he maketh as
this tyme to al cristē peple
& bē able to receyue his pes-
tes but ye shal vnderstonde
& the holy gost maketh his

dele in other wyse thā other
people for they dele as it ly-
keth hen but the holi ghoſt
delet to all criſtē people that
is nedeful & ſpedeful to hem
that peſt & ſōmore ād ſome
leſſe one peſter ſōe a nother
ſōe he peueth wyſdō in holi
ſcripture to vnderſtonde holi
ſcripture. he peuet grace to
haue grete luſt ād lykynge
therin: ꝑ is for to ſaye. they
be luſty to ꝑche ād teche ver-
tue & goodneſſe ād enſour-
me the people to the hele of
her ſoules vnto hē ꝑ here it
& here it a waye But many
had leuer to here a ſonge of
robihode or a tale of rybau-
dery. wherefore goddys wo-
rde ſhal not be ꝑched to ſuc-
che And ſome he peuet gra-
ce ſoo i vnderſtōdyng of dy-
uerſe lāgages as engliſhe
freſhe walſhe yryſhe with
oute ony grete trauplle in
lernige it is a greet peſt ād
a myracle & ſpecyall grace
of almyghy god that ony
man can vnderſtonde or in-
ſpekynge. There be ſpue let-

tres that maketh al the wo-
ordes of all the worde and
of all lāgages that ben vnder
heuen. And withoute
one of thyſe lettres: maye
no maner a mā make noo
worde: & tho ben thyſe. a. e.
i. o. &. v. And alſo ſome he
peueth grace of cōſeyll for
to do after good counſeylle.
And ſome he enſpireth w-
ithin for they that he ſye w-
eth hem and maketh hem
to knowe tofore what wyll
come after & falle. & gyueth
grace to deme the better
from the worſe: wherefore
they do ſoo wyſely ād diſ-
cretely ꝑ all the people been
glad to here hem ſpeke: & to
do after cōſeyll and ſome
he peueth grace alſo to doo
after counſeylle as oure loꝝ
de Jheſu criſte gaaf hymſel-
fe. counſeyllyng: a man ꝑ
wyll iue a paſſaptyſe to le-
ue all ꝑ he hath: and goo in-
to a relygyon & bethere go-
uerned by his wardens co-
unſeylle: & by his o tōne.
thys counſeylle cometh of.

In vigilia penthecostes

god & some he geueth grace
of sufferynge moche bodely
sykenesse & grete wyðge and
moche dysplese boðe in body
& in soule / losse of catel: lord
shypps mayster shypp frend
shypps & all þe sufferereth wit
a meke herte thakynge al-
myghty god of his sonde:
that cometh of the grace of
the holy ghoost. Also he gy-
ueth some grace of lernyn-
ge in dyuerse science: some
to lerne one crafte: & some
an othere. so by the wyche he
may gete his lyuynge with
trouthe soo that a mā wyll
putt to his goode wyll: and
his dyligēce and trulpy to la-
boure and not to slombre and
slepe sle wfully. and on thryf-
tely: but to de we tyne to la-
bour besely: the holy ghoost
hath gyue euery mā some
knowynge to gete his ly-
uynge with trouhte. Also
sōe he gyueth grace of pyte:
and fylleth her hertis so full
of pyte and compassyon of
her eyn cristē that ben in
dysplese & aduersyte. that

they gyue hent of theyr go-
odes to helpe & socoure the
at her nede. & to 2fōrte the
ym i all þe they maye for cri-
stis sake And also mercya-
ble that they forgyue all
that they trespassed to hē
ony wyse: some he gyueth
also to drede god in so mo-
che that they ben euer a fe-
de to displayse almyghty
god and euer thynke of grete
vengauce that god wyll
take for synne / atte the da-
ye of dome. (Timor dñi ex-
pellit peccatū.) The drede
of god and the horryble pey-
nes of helle puteth a waye
synne. And thus nyght &
& daye some be euer a ferde
to offende god. And euer be
bely to do well in pryuate
as in oppyn syghte of peple:
He þe hath this gyfte he hath
a specyall grace of the holy
ghoost (Hec sunt septē dona
spūs scti) These be the seuē
gyftes þe the holy ghoost de-
parted amōg all mākynde:
& gyueth to some more thā
some. But there may noo

ma excuse hem but the holy ghoost assigneth to he some what of thys in tyme of his cristenynge were the bysshop at the confirmacyō reherseth thys wordes: of the sacrament. I wyl tell you an ensauple to fere you the more to the sacramēte of cristenynge y is founde in the lyfe of saynt James.

Amen.

C Narratio.

There was an holy bysshop that torneth: Lo wys the kynge of fraunce to cristē feyth. And soo whā the kīg come to the cristenynge: at the holowynge of the fōte there was a grete presse of people that the clerke that bare the bysshop crismatory: myghte not brynge it to the bysshop. & soo whan the fonte was halowed & cōe to the anoyntig. he myghte not come to the crismatory

Thēne the bysshop lyft vp his eyē to god: prayng god deuotly for helpe: & anon ther with: the cōe a doue as wytte as ony mylke y was as the holy ghoost: bering in her bylle a byol wyth oyle. and creime to the bysshop. And whan he opened the byoll: there come out there of so swete a sauour that all the people had wondre therof. And were gretely counforted there by. And that contynued tyll the seruyce was done. Here lo ye maye well see though the preeste sayd the wordis the holy ghoost worcheth the sacramēt & dooth vertue of the wordis. Now that the holy ghoost may descēde & lyghten vs. that we may come to receyue hym to oure saluacyon.

Amen.

C In die penthecostes.



Dod
me ad
wim-
men:
this
day is
called
wytisoday: by cause the ho-
ly ghoost brought wytte ad
wisdom in to cristis dyscy-
ples: and so by her pchynge
after i to all cristedō. The-
re maye pe vnderstōde that
many hath wytte: but not
wisdom. For the bē many
that hath witte to pce well
but the bē fewe that haue w-
ysdō to do wel: the be many
wyle pchers & techers: but
her lyuig is no maner thig
after her pchynge. also the-
re be many that labour to
haue witte and connyng:
but there bē fewe that traua-
ylleth to come to good lyui-
ge. For who so hath wytte
and connyng to gete good
with fayre subtyll wordes
be they neuer soo false: he is
wyle: but wytte of holynes-
se is not set by. For he that

can gete good fallshly with
knackys & mo wese he is a
wyle man. but the p forsa-
keth the witte of this world
is a so wle. But loke what
holy scripture sayth. (Dñs
recitauit nomē paupis: qā
ipsū approbauit: et nomē
eius in libro vite. scriptum
fuit) Our lord hath recey-
ued the name of the pour
man: for he hath proued
hym in his pouerte: ad w-
ritte his name in the boke
of lyfe. (Sed nomē diuitis
tacuit. qā non approbauit)
But he left the riche man
for he hath not proued hym
but thoug a man be neuer
soo riche at the last he shal be
po wer. For nought he by-
geth with hym but his go-
od dedis & his badde he that
lyueth well & techeth well
for a good esāple i lyuynge
is a god doctryne This gra-
ce atte this day was gūe
to cristis discyples: for they
taughte well & lyued well.
For they gaue good iforma-
cyō i techig of good esāple.

In lyuynge for her techinge:
 & her lyuynge is sprad tho-
 rough out all the world. The-
 ne how they cōe to this gra-
 ce ye shall here (Post ascēsi-
 onē dñi.) After whan that
 oure lordē. Jesu crist was
 styed vp i to heuē his discy-
 ples were i grete heuynesse
 et moornynge: for they had
 lost her mayster that they
 loued ful well: et for hym
 had lost all her goodes for his
 loue: & for sake all her frent-
 schyp: & serued hym full po-
 ure in hope þ they sholde be
 gretely holpē by hym. And
 thus they were all heuyn &
 gretly astonyed and soze a-
 ferde for to be taken of the
 Jewes: & cast in prysō And
 aft to be put to dethe. This
 made hem soze þ they durst
 not go amonge the people
 for to gete hē meten & drynke
 But yet as crist bad: theym
 in his ascēsiō: they went in
 to the cyte of Iherusalem: &
 there they were i a halle of
 flage: & there they sat togy-
 ther: pryncing vnto god with

hole herte: & one spiryte: of
 helpe & socour: & so com for-
 te i theyr dysseale: thēne as
 they were th^{er} praynge to
 god so depnly there was a
 grete clovde made i thayre
 lyke a blast of thōdre. And
 eyn there wyth the holy
 ghost cōe emong hē (Et ap-
 paruerūt illis dispersite li-
 gue tāq̃ ignis. And lyght
 cōe downe emōg hē i lyke-
 nesse of tonges brenyng: &
 not smertyng warmynge:
 & not harmynge: lighthenyn-
 ge: & not flyteryng (Et re-
 pleti sunt om̃s spū sancto)
 And fylled hē full of ghost-
 ly wytte. for as they were
 tofore but lewde men of sy-
 ght & vnlet tred and very
 ydeotes: as of cōnyng: & no-
 thyng cowde of clergy.
 Suddely they were the
 wysest men in the world.
 And anone they spake alle
 maner lāgages vnto the sō-
 ne. And there as before her
 hertes werē colde for drede
 & fere of dethe. Thēne were
 they soo cōforted of the holp

In die penthecostes

ghost in brennyng loue.
 That they wete & preched
 et taught the worde of god
 sparig for no drede but redy
 to take the deth for cristis
 sake. Thene at y tyme the-
 re were in Jherusalē peple
 of all nacyns & drewe i to
 the tēple for grete feze of the
 blast of thōdre that was in
 the eyer: et stodyed what it
 myghte be. Thene cōe the
 apostles in tho the temple &
 pched et almaner of nacyn-
 s vnderstode hē And they
 vnderstode all maner nacyn-
 ons ad so they pched the wo-
 rde of god. Thenne were
 the peple astōped whā they
 herde the postles speke alle
 maner of lāgage Thene sa-
 yd some thise haue drōkē so
 moche that they wote not
 what they doo saye nother
 what they meane for they
 be all drōkē Thene aswer-
 de peter ad sayd we bē not
 drōke but this was pphe-
 cy of. Johell the prophete.
 Ho w the holy gosse sholde
 beyeuen plenty ouly to the

people soo y they sholde spe-
 ke with all tōges that is to
 prece to all the worlde the la-
 wes of iesu criste thēne the
 peple tozned fast & soo wy-
 thin few yeres y sept was i
 all the worlde. Now it is to
 wyte why the holy ghost
 more appered in to lykenes-
 se of tōgys rather thā i ony
 other party of mānys body
 why he cometo hē syttyng
 rather thēne stōdynge: As
 to the fyrst this is the cause
 a tōge is the best mēbre of a
 mānys body whā it is i go-
 od rule: & well dysposed.
 But whā it is out of rule:
 it is the worste (Uenenū a-
 spidū sub labiis eoz.) Byt
 venyn is vnd the tōge y spe-
 keth euyl sayth dauid i the
 psaulter And as saynt Ja-
 mes sayth A cursed tōge is
 fyrred wyth the fyze of hel &
 may not be chastysed why-
 le the fyze brenneth it & also
 for tōges must speke wor-
 dis of fyze that is sharpe &
 sparkelige to say throuthe
 & not spare in prechynge &

techyng to repue misdedes
 for a s holy mē in olde tyme
 ouer come ād droue a way
 the fyre of lyghnyng with
 holy wordes & god prayets:
 with the brēnyng loue to
 god. Ryght for the fyre of
 the holy ghoſte ſhold dꝛyue
 a way & ouercome the fyre
 of helle ꝑ ēuyl hathe & euyl
 liuyng ꝑ reygnet now i the
 tonges of moche peple: & in
 hertes and for the apoſtles
 & other ꝑchers: ꝑ cōeth after
 hē ſhold ſpeke brēnyng w-
 ordis: ꝑ is ney ther to ſhar-
 pe: nother for drede ne for lo-
 ue to ſaye the trouth: & to
 tell the peple her defawtes
 & to repꝛeue the ſynne ꝑ re-
 gnet in hē in many dyuerſe
 wyſe: & ſo to do ſay the w-
 orde of god: & to repue ſynne:
 ād but they wyll leue ſynne
 they ſhall without remedie
 be dāpned in to the fyre of
 helle. For though thou ſhol-
 deſt deꝛ ſpare not to ꝑꝛeche
 the worde of god & tell the
 trouthe (Itē deꝛ eſt miſeri-
 coris penitētibꝫ ꝑctā ſua)

Alſo godis mercy full to hē
 that be ſory for her ſynnes:
 ād wyll leue hē (Cū dō ꝑſeſ-
 ſus fuerit & reliquerit ꝑc-
 cata miſericordiā ꝑſeqꝛur.)
 For though amā haue done
 neuer ſo moche ſynne and
 he wyl ſhꝛyue hym & forſa-
 ke his ſynne mercy ſhall ſo
 lo we hym ād he ſhall haue
 forꝑeuenelle and ſoo cōe to
 the bꝛyght fyre enerlaſtige
 blyſſe. That is the ꝑꝛyous
 loue of god that brenneth.
 amōge the angellis & ſayn-
 tis i the kyngdō of heuē. Al-
 ſo he comith i lykenelle of
 tōges of fyre. For it is the
 kynde of fire to make lowe
 ꝑ is hyge et to warme ꝑ is
 cold to make ſofte ꝑ is har-
 de & make harde that is ſof-
 te: ād alſo the holy goſt ma-
 keth hetes that bē hyghe of
 ꝑꝛyde & ēuyl he maketh the
 ym lowe & warme i loue et
 charyte. And alſo harde her-
 tes that haue be gaderyng
 ād holdyng of worldly goo-
 des the holy ghoſte maketh
 thei ſofte. & liberall to gꝛue

In die penthecostes.

and dele almesse dedes: for
the loue of almyghty god.

And maketh theym harde
also in sufferynge of harde
& streytlepyng. And i do-
opnge of grete penaunce for
theyr synnes. Thus the ho-
ly ghoost is euer redi to ma-
ke salue for to hele all ma-
ner of synnes. That other
skylle is why the holy ghoost
cōe to the appostles rather
syttynge thā stōdyng. For
syttynge betokeneth meke-
nesse i herte: with reste pe-
as and vnyte. The whiche
ony maner of mā must ne-
dis haue: that wyll receyue
the holy ghoost. For right as
the drye woode wyll brēne
clerely without steryng.

Soo sholde euery cristē mā
loue other with brennyng
loue ād charyte clerely wit-
oute sepyng of wyathe or
ēuyl: or ony māer of malp-
ce eche with other. And eue-
ry man sholde be sepyne of o-
theris welfare. And this
maketh to haue a good tō-
ge. But as soone as the brō

des ben calde a trowynge by
dylscēpyō: of malpce ād en-
uyl. Anone the fyre of the
holy ghoost quēcheth. And
thenne rylseth vp smoke of
grete wyathe & ēuyl byt w-
ene party & party. And also
grete grenaunce & heupnesse
for the soule. & causeth it to
fayle grace & it may haue
no cōsyderacyon to reason.
Thēne anone the wycked
spyrtes bē redy: & ryle vp
smoke in the same mānes
herte that is to saye: grete
wyatte and enuyl & euyl
wyll: that it may haue noo
maner of reste. But euer
studpyng & thynkyng also:
how he maye auēge hym:
and doo vegaunce vnto hys
enmys & so is a man euer
troubled ād hely euer i cur-
sed dedis: & lyke ly to be dā-
pned body & soule i helle to
euerlastyng peyne but yf
he haue soucour ād helpe of
the holy ghoost: ād alle suche
thiges & may cōe of cursed
& wycked tōges. Therefore
the holy ghoost cometh i the

lykenesse of tōges of bren-
nyng fyre: to brenne out the
malpce and ēuyl: & to ano-
pnte hem with swetenesse
of grace: loue: & charpce. &
therfore we shall praye to
the holy ghoost to gyue vs
grace so to tēpre our tōges:
þ we may euermore speke
good: and that oure hertis
may be fed with mekenesse
that we may be able to be
fed with the holy ghoost as
saynt gregory was whan
he expounded the pphce
he toke to hi his deken sait
peter: to wypte as he expo-
unded & made dra we bit we
ne hym for sait peter shold
not see ho w he dyde in his
stōdyng. Thēne as grego-
ry sat i his chayre holdyng
vp his hondes: & his eyen
to heuē ward the holy ghoost
come lyke a whytte doue w
ith sote and bylle brenyng
golde and late on gregory
right sholdre & put her byl
le in gregories mouth and
wham he with dre we it:
thēne he bad peter wryten:

and so cōtinued tyll he had
made an ēde. But he expō-
unded the gospel so boldly:
that pet had merueyll the-
rof. & pꝛuely made a hole i
the cloth that was by t we-
ne gregory & hi and sa we
ho w the holy ghoost fed hyz.
& anone the holy ghoost she-
wed gregory ho w pet had
dōe: thēne gregory blamed
peter & charged hym that
he shold neuer saye no thi-
ge while he lyued but whē
gregory was dede an here-
tyke wolde haue brened his
bokis: that this holy man
made & thenne peter with-
stode hym and sayd nay: &
tolde all ho w the holy ghoost
had done to hym wyle he
expōunded the pꝛophece &
soo saued his bokis vnbre-
ned that he had made by te
grace of god: & pefte of the
holy ghoost the wiche peue
vs grace to be fed of hi here
in oure lyuyng & we may
haue the blyss that neuer
shall haue ende. Amen.

In die sancte trinitatis.



Dod me ād
wim-
men
thys
dape
is an
hygh & a solēpne fest i holy
chirche. For it is the holy
trinite. For as holy chirche
atte wytsōtpe maketh mē
cyon how the holy ghoost
cōe to cristis dyscyples. No
w at this tyme is made mē
cyon of al. iii. psones that is
for to say (Pater filius & spūs sā-
ctus.) fader sone and holy
ghoost. thre persones & one
god wherfore we bē boūde
to doo all the reuerēce & wor-
shyp that we can or maye
to this holy trinite. Also ye
shall vnderstōde why how
& what te cause is that this
feste was ordeined This ho-
ly fest was worshypped for
the trinite fyrst findyng for
heretiks cōfōūdyng. & for
the trinite worshypppyng.
Fyrste it was ordeined for
the fourme of the trinite

fyndig. And a grete clerke
iohā bellet telleth that four-
me: trinite was in the fyrst
mā adā oure forne fad that
cōe of the erthe one psonē:
and eue of adā the secōde p-
sone. of hē boothe cōmeth
the thyrde psonē as hez chil-
derē Thus the trinite was
fōūde in mā: wherfore mā
sholde haue mynde to doo
worshyp to the holy trinite
For holy chirche ordeyned
y in weddyng of a man
& woman to gyder soo y the
masse of the trinite is sone
gen: & at his deth one bell
shall be rōge in worshyp of
the trinite wherfore all cri-
sten peple ben boūde gretly
to worshyp the holy trinite
The. ii. cause is y fest is or-
deyned in cōfōūdyng of he-
retiks ād of lollers: for to
dystrope thei ād her false o-
ppniōs that they had ayēst
the holy trinite. For ryght
as heretiks in the begyn-
ning of they sey the wit her
fweete wordes & false oppo-
nyōs wē aboute to dystrope

the feyth of the holy trinite.
 In the same wyse lollers
 now a dayes with her fals
 spyce of gyle be about: all so
 to withdraue the people fro
 the true byleue and feyth of
 the holy trinite and the byleue
 and feyth of holy chirche. Po-
 pes martyrs and zessours to
 the deeth. Wigh so now thise
 lollers pursue men of holy
 chirche and be about in all ma-
 ner wayes that they can: and
 may fynde to dystrope and vn-
 do he so that they myght haue
 theyr purpose. And th^o they
 shew openly that they be
 not goddis seruautes. For
 they ben out of charite: and he
 that is oute of charyte is
 ferre fro god. But he that suf-
 fret tribulacio psecucion and
 displease: for the loue of al-
 myghty god. And prayeth
 for his enemyes and mysdoers
 and wyll doo no vegaunce but
 put all in god almyghty: and
 he wyll quyte he full well in
 euerlastyng blysse: for our
 lord sayth th^o (Michi vindi-
 ctā et ego retribuā) But all

thyng to me: and I shall quyte
 te every mā after his deser-
 uing: for though he god suf-
 fre holy chirghe to be pur-
 sued by suche misse and prou-
 de heretiks: at the last he or-
 deryneth suche a remedy that
 holy chirche is holpen and her
 enemyes confuted and shamed.
 Thus it happed on a tyme
 with the perour of rome
 hyght. Attylia and he was
 made by heretikes as Johā
 bellet telleth: the whiche e-
 perour pursued cristē peple
 sore and hated he and holy chir-
 che gretly wherfore he ma-
 de to brenne all the bokis that
 myght befoūde of cristē fe-
 yth. But as al myghty god
 wold there was a god holy
 mā and he was a grete clerke
 and he was called alpy-
 niōs: and in mayntenig of the fe-
 yth of holy chirche he made
 the story of the trinite. And
 the story also of saynt steue
 And broucht it vnto the po-
 pe for to haue he soge and red
 in holy chirche. But by coun-
 seyl of the grete clerke they

toke the story of saynt steue
 & leste the story of the holy
 trinite tyll the tyme that sa
 ynt gregory was pope the
 ne for to proue he & do hem
 shame that be suche myse
 byleuynge people: & wold
 not byleue i the trynite but
 made after her reason ma
 ny heretikes & in cōsidera
 cyon of hē saic gregory the
 pope ordyned this feste to
 be halo wed: & this story to
 be sōge & redde in holy chir
 che in worshyp of the trini
 te with alle cristen peple:
 The thirde cause is for the
 hyghe trinite worshyppig
 & for all cristē mēshold kno
 we how & i what maner
 they sholde byleue in the tri
 nityte for as holy chirche te
 cheth he þ byleueth i the tri
 nityte shall be saueth: & they
 that doon not shall be dam
 pned. Thēne it is full expe
 dytēte nedefull to all cristen
 peple to kno how they
 shold lyue & shal vnderstōde
 þ parfyte loue to god is the
 byleue: for he þ byleueth p

fytly maketh no questyōs.
 (fides nō habet meritum
 vbi hūana ratio p̄bet expe
 rimētū) ffeith hath no me
 de ne meryte where mānys
 wyte yeueth experyence.
 Thēne it is good for al cri
 stē peple to make loue to be
 mediatour to the holy gho
 st prapeng hi to lyghte vs
 wyth in oure soules & we
 may haue grace to come to
 his parfyte byleue: therfore
 this day was set next with
 sōdaye: hoppng þ the holy
 ghost wyl be redi to al cristē
 peple & wyl call hym & spe
 cyally i lerning of the sepyth
 but yet for mānys wyttes
 be dule to lerne. thēne they
 may not see nor here: but
 thei be brought i by grete ē
 sāple But that peple is not
 most comēdable yf we mai
 by ēsāple cōe the sōer to the
 byleue i the fader & the sone
 & the holy ghoost thre p̄sōes
 & all one god take hede of
 this ēsāple Of p̄se: no w &
 water: how þ thise thre be
 dyfise eche i substance & yet

is all but wat þe mape vn-
dersto by the wat the fad by
the yle the sone: & by the sno
we the holy ghoost: wat is
an elemēt þ hath grete my-
ght & strēgth. & as the may-
ster alpsaundre sayth. It is
aboue heuē in the maner of
yle lyke a cristall and dothe
worshyp to heuē: and anone
it is vnder erthe: and therth
is grouēd vpon water. And
dauid sayth i the psaulter
it is all aboue the worlde and
in all thyng: for i harde sto-
nes: and þe sōtyme: is swe-
te water: for this water
is so full of myghte þ is to
vnderstonde: the fader þ his
power is somoche: þ he go-
uerneth all the world: and
knoweth all thig: & all thig
is at his wyll & cōmaūdemēt
By the sone Ihesu crist þe
shall vnderstode yle that is
wat & geled harde & bȳtȳll
þ is Ihesu crist very god &
man þ toke the substance &
freylte of mākynde whā he
was conceived of the holy
ghost in the virgyn mary &

borne of her body god þ suf-
fred passiō vnder police py-
lat: done vpon the crosse de-
pyed and was buryed: & the
thyrde dawe rose frō deth to
lyfe: & aft on holy thursdawe
stȳed vpon i to heuē & shall cōe
ayē at the day of dome: and
deme the quicke: & the dede.
By the snow þe shall vn-
derstode the holy ghost: for
ryght as snow is but wat
and yle: & lighte i thayre but
how no mā can tell So com-
mich the holy ghoste frō the
fader & the sone (Spūs scūs
a p̄t̄r filio nō fact⁹ nec cre-
at⁹ nec genit⁹ sed p̄cedēs.)
But how it is for noo mā
to study for it excedit all mē
nys wyt to studye therupō:
but sadly byleue the fad is
full god almyghty: & of hyz
cōe the sōe ful god: & of hem
both ȳmich the holy ghoost
full god. This trinite was
knowē i the full lige of crist
as the gospel telleth. (In
baptismo xp̄i tota trinitas
se maifestauit: scȳ p̄t̄ i voce:
fili⁹ i carne: spūs scūs i colūba

In die sancte trinitatis

et totum celū apertū erat.)
 Thenne our lord Jesu crist
 was baptised in the water
 of flow Jordan: & all the pe
 ple nye of that coultre there
 aboute were baptised there
 with hym: & as they were i
 her prayers. (Et aperti sūt
 celū & spūscūs descēdit sicut
 colūba) The holy ghoost co
 me downe in lykenesse of a
 white doue: & lighted on cri
 stishede (Et vox de celo di
 cēs. Hic est filius me⁹ dile
 ctus in quo michi bñ cōpla
 cui) And the fad spake i he
 uen & sayd. Thou arte my
 welbeloued sone that pley
 feth me wel: & was the ho
 ly trinite that spake in his
 persone & the sone was bo
 dely there in his persone.)
 Than Johā baptist sayd to
 the peple. (Ecce agn⁹ dei.)
 See the lōbe of god: & ad the
 holy ghoost was seen in his
 persone. (Sicut colūbā de
 scēdentē) As a whyte doue
 cōe downe & thys thre ben
 but one god i trinite: wher
 fore it were full nedefull to

all cristē peple to pray besee
 ly: soo & we may haue gra
 ce to haue the parfyghte lo
 ue to bpleue in the fader the
 sone & holy ghoost: thre pso
 nes: & ad one god in trinite.

¶ Narratio.

¶ We fynde & the mod of
 saynte Edmūde of pount
 ney as he studyed of this ho
 ly trinite: she appared vn
 to hym & leyd i his hōde. iiii
 rynges eche within other
 and in the fyrst was writtē
 (Fater) The fad In the ii.
 (Fili⁹) The sone. In the iii.
 Spūscūs) The holy ghoost
 and sayd. My dere sone to
 suche fygyres take hede: & ad
 lerne what thou mayst: & ad
 take good hede to this ensā
 ple. For right as a ryng is
 roūde withoute ony begyn
 nyng & edyng: right so be
 thre psones i one god. But
 for to study how it myghte
 be it is but folp: for it exce
 deth ony mannys wytte to
 muse ther vpon: but sadly
 bpleue therupon.

¶ Narratio.

¶ We rede of a clerke that was gretly lerned in diuynyte: the whiche stodped besely to haue: broughte this i a boke: why god wold be byleued one god & ii i. persones & so as he walked on a day stodpeng on this matter by the see sonde: he was ware of a fayr childe syttig on the see sonde & had a lytyll shelle in his hōde & therewith he toke water out of the see and cast hit i to a lytyll pit fast by. Thenne sayd this mayster to this childe sone what doost thou & he sayd syre I am a boote to haue alle this water that is i thee see in to this lytyll pytte Thene sayd the mayster & shall thou neuer do: it passith ony mānys power Syre sayd he as sone shall I doo this as thou shall doo that thou arte about to doo: & anone the childe vanysed a way. Thenne this mayster thoughte it was not goddis wyll & left his stodpeng in & mater & tanked

god hyghely. By this ensample y may see & it is not goddis wyll: & we sholde muse in & mater but stedfastly byleue in the fad: the sone: and holy ghooste. (Veni per fidem trinitatis.) Come by feythes loue of this parfpyght seyth of the trinite. (Veni per opera misericordie.) Come by the werkis of mercy doyng. (Veni per opera iusticie.) Come to this byleue by doyng of werkis of ryght wysnesse: and thus ye shall come to thys parfpyte byleue: fad: sone: and holy ghoost.) Et tunc coronaberis corona glorie eterne.) And thenne thou shalt be crowned wyth a crowne of euerlastyng ioye & blyss to the whiche byrnyng vs to: the holy trinite.

Amen.

¶ In die corporis domini nostri iesu christi.



Dod frē
 of ye shal
 vndersto
 de: that
 this day
 is an hye
 & solēpne
 fest i holy chirche the fest of
 corpus cristi. it is the fest of
 our lordis owne body the
 wich is offered to the hye
 fad of heuē at the aulter in
 remysyon of oure synnes
 for all cristē people that ly
 ue here in parfyte life & cha
 rpte: & grete socour & helpe
 i releuyng hem that ben in
 paynes of purgatory there
 abydyng the mercy of god:
 ye shall vnderstode that this
 fest was fode by a pope & w
 as called vrbam the v. the
 whiche had grete grace et
 deuociō in the sacramēt in
 the aulter: cōsyderynge the
 grete mede helpe & socour to
 mānys soule: & to the forde
 ryng of lyuing to all cristē
 people here in this presēt w
 orlde: therfore he ordyned
 this present fest to be halo

wed i the next thursday af
 ter the fest of the holy tryni
 tie for all cristē peple & wyll
 be saued must haue sad by
 leue in the holy sacrament:
 that is goddis owne body
 i fourme of brede made by
 the wōtue of cristis wordis
 that the prest sayth: and by
 workyng of the holy ghoſt
 Whenne for this holy pope
 tought to draue people to
 moze deuociō & bett wyl to
 this holy sacramēt: & to do the
 serupce this daye: he graū
 teth to all that ben worthy:
 that be they that be verey &
 tryte & chryue of her synes:
 & be i the chirche at bothe e
 upnsones at matyns & at
 masse: for eche a .L. dayes of
 pardō. And for eche hour of
 the day. .xl. dayes of pardon
 & euey day of the ota^a a .L.
 dayes of pardō i remission:
 of all her synes for euer mo
 re enduryng: thēne ye shal
 vnderstode & our lord Ihesu
 crist on therethursaye at
 night whā he had souped &
 wylt well in the moze we &

he shold suffre his passyō & deth & passe oute of this world vnto his fad i heuē he ordeyned a ppetuel meōry of his passyon to abyde: for euer with all cristen people here in erth. He toke brede & wyne & made his owne fleshe & blood & gaue it to his discyples to ete & to drynke: & sayd (Accipite & māducate hoc est corp⁹ meū. Take ye this: & ete it for it is myn owne fleshe & blood & this he dyd for they shold haue mēde of hym: & soo he gaaf to all other prestis power to make his owne bodi of brede & wyne: thus euery prest hath power to make the sacramēte: be he good or bad. for the sacramēte may now mā amēde nor apeyre / but he that is a good mā & holy lyuer: helpeth gretly thei þ he prayed for. And he that doth the offence of the p̄st worthely & truly shall be glad & Joyfull þ euer he was borne. For our lord hath gyue to a prest a yest & power here i

erth: þ he gaaf neuer to an gell i heuen that is to make his owne body in fourm of brede: therfore ye shall haue worshipp more i heuē: than ony tonge can telle: or hert tynke: & he that is an euill lyuer: & knoweth hymself in dedely synne: & p̄sumet to mynystre þ worthy sacramēt & wyll not amēde hym he maye besure of ppetuell dāpnaciō with fēdis of hel: le i euerlastige payne. The ne shall ye vnderstōde that he graūteth this sacramēt te be vled for euermore i holy chirche: for iiii. causes that be nedefull to all cristē people. The fyrst is for mānys grete helpyng. The secōde for cristis passyō myndyng. The. iii. for grete loue the wyng. And the. iiii. for grete mede getyng. Nota q̄ ppter nouē rōes p̄st hoī audire missā scdm̄ augustinū. Sait Austyn sayth ic p̄fy teth gretly all cristē people to here masse & in especyall for nyne causes: and sayth

In die corporis christi

thus (Quia illo die qua audie
rat missam necessaria ciba
ria 2cedunt) For that daye
if he hereth a masse he shall
fayle noo bodely fode nor
noo necessary thyng if shall
be lōgig to nor noo let shall
haue in his iourney where
if he trauepleth. The secōde
is: all venyall synes shall be
forgyue hym & ydle wordis
The. iii. is that yf a mā de
ye it shall stōde for his hou
sell The fourth he shall not
that daye lese his syght.
The fyfth all ydle othes if
day shall be forgyue hym.
The. vi. that daye he shall
dey noo sodē deth. The. vii
allōge as he hereth if masse
he shall not were olde. The
viii. all his steppes to ward
ād from ward the chirche.
his good angel rekeneth to
his saluacyō The. ix. all the
wple that he beholdeth the
holy sacrament all wycked
spirites flee frō hym ād ha
ue no power ouer hym: be
he neuer soo grete a synner
This helpe & socour we ha

ue of the holy ghoost and of
the sacramēt here in erthe:
and at our last ēd: all cristē
peple wyll sende after the
prest to cōe to hyz with god
dis body: & to receyue it:
knowynge wel that he by
leueth stedfastly that it is
the same fleshe: and blood
that crist toke of our lady
saint mary: & was borne of
her body verey god ād mā
after suffred passyon & deth
on the crosse for all mākynde:
ād leyde i tōbe: & rose frō
deth to lyfe: ād now sytteth
on his faders right hōde in
heue: & shall come apē atte
the day of dome: & deme the
quicke and the dede: euery
man after his deseryng so
with this parfyght byleue
all cristen peple shall be ar
med: ād made strōg to wit
stōde the fēdes if wyll cōe &
assayle at the departyng:
byt wene the body & the sou
le: for thēne fēdis comē be
sely to brig hi out of the by
leue: thēne shall the sacra
mēte if a mā hath receyued

in his lyfe make hi myghty
 & strong þ he shall sette all
 the fendis at nought & soo
 ouercōe hē. A nother skylle
 þ the sacramēt is brought
 to a man to aske mercy of
 crist & remissyō of his synes
 haupnghe fuil trust & byle-
 ue: þ crist is euer redi to for-
 gyue all theim þ wylle aske
 mercy with a meke herte.
 As dauid sayth. (Cor 2 tri-
 tū & huiliatū de⁹ nō despici-
 es.) A 2trite herte ād meke
 our lord shall neuer dispyce
 & þ we may see ēsāple whā
 he hēge vpon the crosse bet-
 wene t wo theuis þ wē mē
 of cursed lyuyng And there-
 fore they were ordeyned to
 be dede: & þ one asked mer-
 ci with a meke hert ād sayd
 (Dñe dñ veneris in regnū
 tuū memēto mei) Lord qd
 he whā thou cōest in to thy
 kyngdome: haue mynde of
 me anone atte his first as-
 kyng: he gaaf hym mercy &
 more ouer he sayde to hym
 thus (Hodie mecū eris i pa-
 dyso.) This day thou shalt

be with me in paradyse: & þ
 other theef wold aske no
 mercy in no wyse: for pryde
 þ he had in herte: & therefore
 he was dāpned in to helle.
 Th⁹ our lord iesu crist shed
 his blood vpon the crosse in
 helth to all mākynde. Soo
 i the masse he sheweth his
 blood in grete socour & hel-
 pe & saluacyō to al mākynde
 & the same fleshe & blode is
 shewed euery day in the
 masse for we shold byleue
 stedfastly thereon & he þ byle-
 ueth not therō verely þ it is
 so shall not be saued at the
 day of dome.

¶ Narratio.

Therefore I telle you this ē-
 sāple that is in the lyfe of
 Odo the bysshop of cāterbu-
 ry: this bysshop had with hi
 clerkis: þ byleued not par-
 fyghtly in the sacramēte of
 the ault: & sayd they mighte
 not byleue: þ the body & bloō
 of crist myght be ministred
 in the masse. Thenne was
 this bysshop sorie & prayed to
 god besely for her amēdēte.

In die corporis christi.

& so on a day whā he was
at the masse: and had made
the fractiō he saue þ blood
droppe frō þ osty i the calice
thēne he made a signe vnto
theym þ bpleued not to co-
me nere hym & to see & whā
they saue his syngres blo-
di & it blood rāne frōthosty
in to the calyce anone: for
grete fere: they cried & sayde
O thou blyssyd man þ hast
this grace to hold cristis bo-
dy in thyne hōdis þ drop-
peth blood in the chalyce:
voe bpleue verely ther vpo
& we beseeche the to pray to
hym for vs þ thou hast i thi
hōdes: þ he take no vegaūce
on vs for our mysbileue: &
we crye mekely mercy: et
anone the osty tozned in to
the fourme of bredde as it w
as byfore & thēne they we-
re parfyght men of bpleue
euer after. Another skylis
þ the sacramēt is made in
the aulter to make a mā by
ostē syght there of: the sōer
haue mynde on cristis pas-
syō & to haue it i mynde for

it is þ best defēce ayēst tēp-
tacyō of the fēde. For saynt
austyn sayt: the mynde of
cristis passyō putteth a w-
ay all tēptacyōs & the po-
wer of alle wycked spirites
And for this cause roodes:
& ymagis bē set on hye i the
chirches for as soone as a
mā comith i to the chirche
he shold see it & haue it i his
mynde & thynke on cristis
passyō wherfore crosses &
other ymages be full neces-
sary & nedefull what some-
uer thise lollers saye: for it
had not be ful, pfitable holy
faders wolde haue destroyed
hē many peres agone. For
right as the peple dōe wor-
shyp to the kīgis seale: not
for loue of þ seale but for re-
uerēce of þ kīg þ it cōet fro.
So roodes & ymages be set
for the kypngis seale of heuē
& other sūtis i þ same wyse
for ymages ben lewed pe-
ples bokis & as Johā bellet
sayth: there bē many thou-
sādes of peple þ cā not yma-
gyne i her hertes: how crist

was done on the crosse but
as they see by ymagis i the
chirches: and in other pla-
ces there as they be And to
haue the better mynde of
cristis passyō I tell you this
ensample: ¶ Narratio.

¶ There was a cristē mā
of englōd that went i to the
holy lōde: and hyred an he-
thē mā to be his guyde and
as he cōe in to a fayr forest:
ād sa to many fayr thingis
but this cristē men merue-
pled gretly þ herdeno noy-
se of bydes ād therof he had
grete merueyll and sayd to
this heden mā. I meruelly
moche þ there is no sōge of
byrdes in this wode thēne
sayd this hethen man: this
is the weke that ye calle
passyon weke þ your grete
pphete deyed in: wherfore
on sonday that lesse was: þ
ye calle palme sonday: alle
the foulo wes of this wode
deyed for sorow: & all this
weke shall lye as dede/ but
on sonday nexte comig þ ye
calle ester day: they quickē

ayen and all the yere after
make melodye: wherfore
loke vp in to the trees & see:
ād thēne he sa to euery bo-
weof the trees lye full of
byrds: as flatte as they had
be spred on the crosse The-
ne sythe byrdes haue myn-
de of cristis passyō: and ma-
ke suche moornyng & sorow
moche more cause hat mā-
kide that were brought fro
euerlastyng dāpnacyon to
euerlastig saluacyō by hys
passyō The thyrd cause is
why the sacramēt is vled i
the aulter for a mā shold by
the sygte therof: thynke on
our lord ihesu criste. fader
of heuē that had de but one
sone: that he loueth passing
al thynge. but he spared not
to sēde hym to wne i to this
world: to suffre passyō and
deth and to shedde his precy-
ous blod for mankynde: to
bye hym oute of the fendis
bōdis & to whyte a charter
with his owne pcyō blod
of fredō for euermore to all
mākide. so that a mā forse

te not his charter by dedely
synne: but he that loueth
god wyll kepe his charter
for god asketh of a mā but
loue where he sayth thus. (Da
michi cor tuū & sufficit
michi) Sone geue me thy
ne herte & it is ynough for
me thēne take hede of this
ensample.

C Narratio.

There was an erle of be-
mps þ̄ was called syre ābry-
ght þ̄ loued the sacrament
in the aulter passyng well.
& dede it all the reuerence &
worshyp þ̄ he coude & my-
ght. soo whā he ley spke ād
shold be dede he myghte not
recyue the sacramēt for ca-
styg: thēne was he sorp &
made dole: & thenne he lete
make clene his right syde
and to couer it with a fayr
cloth of sēdel: & leyd goddis
body theron: & sayde th̄. to
thosti Lord thou knowest þ̄
I loue þ̄ with al my hert ād
wold seyne recēue þ̄ with
my moubt & I durst & ther-
fore I maye not I ley the on

þ̄ place þ̄ is next to my hert
& so I shewe the all þ̄ loue of
my hert þ̄ I cā oz may wer
for. I beseeche the good lord
haue mercy ou me & euen
ther with i syght of al þ̄ pe-
ple þ̄ were aboute hi his side
opēd & tosty went in to his
syde. ād thēne it closed apē.
& soo anone after he deped &
depedt oute of this worlde
So lete vs loue the sacra-
ment i oure lyfe: and doo it
reuerēce ād worshop: ād thē-
ne at oure last ēde whā we
shall depe and passe oute of
this worlde: it will socour vs
& brynge vs to euerlastinge
blysse. Th̄ the sacrament
is vled for grete mede getig
to all þ̄ byleue therī for tou-
gh it haue the lykenesse of
brede & the taast it is fleshe
& semeth brede: it is quicke
and semeth dede: ye muste
byleue verely þ̄ it is goddis
blessed body. that toke flesch
she ād blood of the virgyn
marpe: & afer deped on the
crosse: & rose frō dech to lyfe.
and styed vp i to heuē: and

now spytteþ on his faders
right hōde: & shal come aȝē
at the dape of dome: to deme
the quykke ād the dede and
he that receyue it here & by-
leueth verely theȝ vpo. shall
haue euerlastyng lyfe i the
kyng dō of heuē: as the go-
spell sayd. (Qui māducat
hūc panē viuet in eternū.)
whow soo etheȝ of this brede
shall lyue euer ād neuer be
nede ād he that receyueth it
& byleued not th^o (Re^o erit i
iudicio.) At the dape of dōe
he shall be dāpned i to euer
lastyng peyne (Augustin^o
in psona xpi Māducas me
nō mutabis me in te sed tu
mutaberis in me) Saynte
Austyn sayth i the pson of
crist Ete me but I shall not
torne ād chāge i to the: but
thou shall torne ād chāghe
in tome.

C Narratio.

Cwe rede that there was
a Jewe that whēt wyth a
cristē mā a felow of his in
to a chirche of cristē people:
ād herde masse (Et post mil

lā dixit iude^o) And aft whā
the masse was dōe the Jew
sayd to the cristē mā (Si e-
tū edissē quātū tu cōedissi
nō esurirē: ut puto i tribus
diebz.) If I had etē as mo-
che as thou haste etē I shol-
de not be ahūgred: as I tro-
w i thye dapes. And thēne
sayd the cristē mā to the Je-
we (Uere nichil cōedi) for-
sothe sayd the cristē mā to
the Jewe. I ete noo maner
mete this dape: thēne sayd
the Jewe (Ego vidi te cōe-
dere puerū p̄l̄ theȝ rimū qualē
sacerdos eleuauit ad altare)
I sawe te ete a child the we-
yche the p̄st helde vp at the
ault Et tūc veit p̄l̄ theȝ rim^o
hō h̄f̄s mltos pueros i greio
suo) Thēne cōe the a sayre
mā I had many chyldern i
his lappe (Et dedit vnicuiq;
v̄z vñū puerū talē qualē sa-
cerdos cōedit) And he gaaf
eche cristē mā a childe suche
aft the p̄ste ete: pet to sharpe
your bileue the more to this
holy sacramēt. I wyll telle
you this ēsāple. Narratio.

We rede in saynt gregorys tyme. There was a woman that hight lacya and she made brede for the pope & other preestys to synge with: & for to housell with the peple. Also whan the pope. cōe to this woman to peue her housel: & sayd take here goddis body: thēne this woman smyled & laughed. thenne the pope wpt dze w his hōde: & layd the ostye vpon the aulter: & torned to this womā lacya & sayd to her why smylest thou whan thou sholdest receyue cristis body: & she sayd why calleste thou that cristis body? I made with my one hōdis. Thēne was gregory the pope sorz for her mysbyleue. & had all the peple pray to god to she we some miracle for this womans helpe & whā they had prayed lōg. Gregory wente to the aulter ayen: & fōūde to sty torned in to red fleshe & blood bledynge: & he she weth it to this womā. Thēne

she cryed and sayde lord now I crye the mercy I byleue þ thou arte verey god & mā and godis sone of heuē in fourme of brede. Thēne had gregory the peple to praye apē that it sholde torne apē to bredis lykenesse: so it dyde: & with thesame ostye he houseled this womā lacya. And therfore lete vs do all the worshyp that we may to the sacrament that we can oz maye and be in noo mysbyleue.

Narratio.

Also we fynde þ i deuyne there belyde exbrydge was a womā ley syke & was nydede: & sēte after a holy person aboute myd nyghte: to haue her rightis: thēne this mā in all haste that he myght arose: & wēt to the chirche & toke goddis body in a boxe of puerp. & put it in to his bosom & wēt forth to warde this womā. And as he wēt thozugh a forest in a sayre mede that was his nexte waye: it happed that

his bore felle oute of his bo-
 som to the grounde & he wēt
 forther wike it not and cōe
 to this womā & herde her g
 fession. And thēne he asked
 her yf she wold be holed: &
 she sayde yf syre. thenne he
 put his hōde i his bosom &
 soughte the bore: & whā he
 fōūde it not he was full sorp
 & sadde ād sayd dame I w
 yll go after goddys body &
 cōe anone apen to you & soo
 went forth the soze wepyng
 for his symplenesse: & soo as
 he come to a welow tree: he
 made therof a rode & stryped
 hymselfe naked: & bete hys
 selfe that the blood rāne do
 wne by his sydes ād sayde
 thys to hymselfe. O thou sym-
 ple man why hast thou lost
 thy lord god thy maker: thy
 fourner: & creatour. And
 whā he hadde thys bete hysel-
 fe he dyde on his clothes &
 wēt forth. And thenne he
 was ware of a pplar of sy-
 re: that lasted fōr the to he-
 uen & he was all astonped
 there of yet he blessyd him &

wēt there to: ād there laye
 the sacramēt fallen out of
 the bore i to the grasse: & the
 pplar shone as bygyte as o-
 ny sōne: & lasted fōr goddis
 body to heuen. And all the
 bestes of the forest were cōe
 abowte godis body & stode
 in cōpasse rounde aboute it:
 ād all kneled on. iiii. knees.
 saue one black hōse that
 kneled but on y one knee:
 thēne sayd he yf thou be o-
 ny beste that may speke. I
 charge the in goddis name
 here p̄sent i fourme of bred
 telle me why thou knelest
 but on thī one knee: thēne
 sayd he I ā fēde of helle ād
 wpll not knele & I myght
 but I am made apenst my
 wille. For it is writē that
 every knelpng of heuē & of
 erthe shal be to the worship
 to the lord god: why arte
 thou h̄re a hōse: & he sayd
 to make the peple to frele
 me ād at luche a to luche to
 as one hāged fōrme: and at
 luche a to luche an other.
 Thēne sayd this holy persō

De sancto andrea.

I comaunde the by goddis
fleshet his blood that thou
goe i to a wyldernesse: & be
there: as thou shalte neuer
disease cristen people mo:e.
And anone he wēt his w-
ape: he might no lēger aby-
de: & thenne this mā wēte
forth to this womā & dyde
her rygghtis by the wyche
she was saued. & wēte to e-
uerlastyng saluaciō to the
wiche byyng vs to he þ for
vs shed his blood vpon the
rode tree. Amē. ¶ De festo
sancti Andree apostoli.



God
men &
wym
mē su-
che a
dape
ye shal
haue sait andre this day & d-
ye shal faste the euyr & d-
me to god. And to all holp-
chyrche worshyp this holy
saint that dape for thre spe-
ciall vertues. One is for his
greete holynesse in his do-
yng. The seconde for his

goodlyuyng. The thyrde
for his grete passio sufferyn-
ge he was a mā of holy ly-
uyng. for whā he understo-
de and herde of saynt Johā
the baptyste. þ he was pre-
chyng i desert anone he left
al his worldly ocupaciō &
wēte to hym: & was his di-
scyppe and so after on a day
as crist come walkyng by
the wape: & saynt Johā ba-
ptyst sa to hym walkyng:
he sayd to his discypples (Ec-
ce agn⁹ dei q tollit pctā mū-
di) See the lomb of god þ
shall doo a way the syne of
all the worlde & whā saynt
andrew herde þ anone he
left saynt Johā baptyst & se-
wed crist: & whā he herde
crist preche: it pleyed hym
so well: þ anone he wēt & fet
peter his broder to here crist
pche thenne they cast grete
loue to god: & sone after al
they were i the see of galilee
fyllig crist come & called hē:
& anone they left fysshyn-
gshyppe & net all þ they had
& d- se wed criste euer after: &

were with him tyll he styed
vp to heuen.

C Narratio.

C Thene after þe saynt an-
drew preched amōg the pe-
ple: thene on a day as he p-
ched: it happed so the was
a man amonge the peple þe
was called nycoll þe had ly-
ued many wylers i lecheri
but yet by the grace of god
he thoughte to amende his
lyfe: & whā he herde that the
worde of god was of so gre-
te vertu that it sholde put a-
way all tēptacyōs of synne
he lete wyte a gospellaba-
re it with hym whersoever
he wēt and with the vertu
therof he absteyned hiselfe
fro synne but yet on a day by
tēptacyō of the fēde: he for-
gatchymselfe & wēt agayn
to a bordellis house as he
was vsed to doo before: & ad-
whā he cōe thyder: & whan
the wymmē loke vpo hym
they cried oute on hi: & sayd
O thou'olde sely mā what
dost thou here goo hōe aye
for wee see soo many mer

ueples on the. that we ma-
pe not haue to doo with the
Thene this nycoll bethou-
ght him that he had the gos-
pell vpon him: & anone he
wēt to saynte andrew & tol-
de hym all the caas & pray-
ed saynte andrew to praye
for hym þe his soule myght
be saued Thene saic andrew
w wolde neuer ete nor dri-
ke tyll: he wylte whether ni-
coll sholde be saued or noo.
Thene saic andrew fasted
fyue dayes brede & water &
prayed besely nyght & da-
ye. Thene come a voyce &
sayde as thou hast fasted &
prayed make nycoll to doo
the same: & thene he shal be
saued thene saynt andrew
had nycoll fast. v. dayes bre-
de & wat & praye besely vn-
to god: & so he dyde & then-
ne come a voyce to saic an-
drew agayne & sayd thy
prayers & thy fastyng hath
made. Nycoll that was lo-
ste foude ayen: and he shall
be saued.

C Narratio.

Also a nother myracle þ
a nother pōg mā cōe to saic
andrew in a tyme: and sayd
preuely to hym. Synce my
moder hath be lōge about
me that I shold lye with her
as for I wolde not doo her
wyll: she hath accused me
to the bysshop: and sayd that
I wold haue done that syn
full dede with her. wherfor
e I wote well that I shall
be dede: yet I had leuer be
ye thā sleaundre my moder
so to tōle: therfore I beseeke
you pray for me: þ I may
take my deche patiently to
the saluacion of my soule.
Thēne sayd saynt andrew to
god forthe to thy wone: and
I shall goo with the: and so
there with the people come
and fet hym by the bys-
shop: and whā his moder ac-
cused hē: he sayd nothing
but hold his peas. Thēne
sayd saynt andrew (I mo-
oues signified in the dān-
dar.) Thēne this woman
for lust of her body wōgful-
ly is aboute to dāpne her o-

wne chyldre to deche: bēga-
unce wyll cōe to the. thēne
sayd she: so syze iustice euer
syth the he myght not ha-
ue his wyf be hache drawe
to this mā for cōfessyng a fo-
cour. Thēne the iustice cō-
maunded to cast this pōge
mā to the water: to drowne
hym: and to put saynt andrew
i prysō. tyll he were awysed
what dech he shold dōe.
Thēne saynt andrew pray-
ed besely onto god for helpe
and socour. And thēne anone
cōe a grete thōdre and made
all the people so aserde: þ
they wōd saynt to sette saint
andrew out of the prysō. And
euē ther with cōe a lychte-
nyng of syze and brenned the
moder of the pōg mā i syghe
of all the people: and thys was
this mā saued: and the iustice
by thys grete myracle:
toured to the cristē feyth
moche other people with
hym: and euer after belyued
in god and saint andrew. Thēne
by pe may see: þ he was ho-
ly in lypnyng. Also he was

grete in myracles wyrchig
 for on a dape as he went by
 the see syde: he saw a drow-
 ned mā cast out of the wat.
 thēne ādre w prayed to god
 to cete hī aye to lyfe. & ano-
 ne this mā rose. thēne ādre
 w asked hī where hē he was
 drowned & he sayd. we wē
 r. mē togyder. & herde of an
 holy mā hē hyght ādre w: ād
 we were comig to here his
 pchyn & as we were in the
 see: there cōe a grete tēpeste
 & drowned vs all togyder.
 but wold god that we had
 be caste to londe togyder / hē
 we myght haue be reysed
 to lyfe togyder ayen thenne
 saynt andrew prayed god
 that all the bodys myght
 come togyder & soo they dy-
 de. And were caste vp i dy-
 uerse cōtreyes Thēne sai-
 te ādre w made & ordeyned
 to gader theym all togyder
 Thēne he keneled downe:
 & prayed god long: for thei
 thyll they were reysed all to
 lyfe Thēne saynte andrew
 made thei al to kenele do w

ne: ād thācked god ād pre-
 ched theym & taught theym
 the cristen feyth: and criste-
 ned theym alle. And whā
 they were stedfast i the fey-
 th he sēte thim home to her
 owne cōtrey with moche
 Joye to thei: & many other
 myracles he dyde: hē were to
 lōge to telle: thus ye may see
 that he was myghty i my-
 racles werkynge: hē reysed so
 many men to lyfe. Also he
 suffered grete passiō for cri-
 stis sake for whā he was in
 the cyte of patras there he
 torned to the feyth hē wyfe
 of egeas: ād this egeas was
 a grete man & made moche
 people to do sacrificy ād of-
 frynge to ma wmetis But
 for saynte ādre w reprev-
 ed hym therof anone he made
 to take hī & wold haue ma-
 de hym do sacrificy: but he
 wold not ād sted fastly bode
 ayeft hym and preued by
 many ensamples by cause
 hē & all the peple shold w-
 orshyp god: & not the fendes
 of helle. Thēne was egeas

De sancto andrea.

Wode for wothe & made me
to take andrew and strepe
him naked: & bete hi with
scourges: & all his body rā-
ne on blood: & thēne made to
bynde hi hōde & fote: & made
to doo him on a crosse for he
shold peine there on lōge or
he deyed but whā andrew
come to the place there the
cros was: he kneled do w-
ne & sayd th^o (Salve crux q̄
in corpore xpi dedicata es)
Holy be thou crosse & arte
halowed: & made holy by þ
pious body of our lord Jhe-
su crist I desire to clippe the
to me wherfore take me to
the for I yelde me to my
mayst Jhesu criste & deyed
on the crosse & thēne andrew
stode vp & dyde of his clo-
thes & gaaf hē to the tour-
mētours: & bad hen doo as
they were charged to do of
þ iustice Thēne they boude
hym to the crosse hōde & fote
& his hede do wne wardis
And streined hym soo þ the
blood brast oute atte every
knot of the ropes & so hēge

there. iiii. dayes al pue pchig
to the peple & so there come
to the pcyng many thousā-
des of people and for pyte þ
they had of hi they bad ege
as take him do wne or they
wolde flee hym thēne for
feze of the people: egeas cōe
me to take hym do wne.

Thēne saynte andrew ap-
enst stode hi & sayd (Quid
tu venisti ad me egea.) w-
hat comest thou to me ege-
as: wyte thou well þ thou
shall haue noo myght to ta-
ke me do wne: for on this
crosse wyll I deye: & euyr
therwith (His enim dictis
splēdor nimirū circuibat eū
quasi p mediā horā) Agre-
te lyght come about hym þ
there no mā myghte see hi
in space of halfe an houre &
more Thēne sayd saynt ā-
drew (Obsecro te dñe mi-
serere mei) I beseeche the lor-
de haue mercy on me: & soo
in the lyght he gaue vp þ
gost: & thēne whā egeas sa-
we & kne we this þ he was
dede he went hom wart.

Thene after þ̄ thay: he we-
red wood & deyed amōg all
þ̄ peple & whan maximilia
his wyf herde therof: anone
she toke ādre wis hody & be-
ryed it in a tōbe & out of the
tōbe welletþ manna & oyle
togyð & by þ̄ peple of the co-
stire knowe whan it shold
be dere: ād whā grete plēte
for whna it shalbe. plēte it
welletþ plētyfully: & whan
it shall bederth skarsly.

Narratio.

¶ It felle so thē was a bys-
shop þ̄ loued well saynte an-
dre w & for the sēde myght i
noo wyse byng hym oute
of his purpose he come to þ̄
bysshop in lykenesse of a fa-
yr womā prayēg hym þ̄ she
myght speke with hī i coun-
seyll of zfessiō & he graūted
her therto. Syre she sayd I
am a knyghtes doughter &
haue be moche cherysshed &
nourished i grete tēdernes &
for I see this world it but a
vanyte to truste vpo I ha-
ue auowed chastyte & now

my fader wolde marry me
to a worthy pryncce & for. I
wolde not breke my dow I
am come pūely a waye in
poure aray & th̄. I herde of
your grete holynesse & am
cōe to haue your counseyll so
cour & helpe of you wherfor
I praye you ordeyne for me
þ̄ thesēde haue no power to
lete me of my purpose. Thē
ne the bysshop zforted her:
and bad þ̄ she sholde tātke
god: þ̄ had sette her in suche
purpose & that he wold sēde
her grace ther with to con-
tinue. And sayd to her (Es-
to secura filia) Be thou se-
ker thought this day thou
shall dyne with me: & then
ne we shall by good auyse
whan we haue dyned or-
deyne soo for you that ye
shall doo right well. Aye
syre sayd she: lest the peple
wold haue ony suspicion
of bad rule ye sayd the bys-
shop therof no charge (Plu-
rimi erim⁹ et non soli) For
there shal be so many i zpa-
ny þ̄ thē shal be no suspēctiō

De sancto andrea.

Thene she thaked hi say: & she was set tofore the byshop i a chayre at mete And euer whā the byshop loked on her: he semed: her soo say: that he was gretly tēpōted on her so þ he had almost forgete hym selfe. And thēne anone there cōe a pylgri to the gate: & bete fast on the gate: þ all þ were withi the hal were soze astonped of þ nopsle: so he cryed lete in lete in Thene sayd the byshop: shall this mā cōe in: thēne sayd she lete hym answer to some q̄st̄pō fyrst whether he be worþy or none to cōe so nyghe i your plēce Thēne sayde the byshop I pray you make the questpō: for I am not auysed at this tyme Thene sayd she to the messenger (Interroga quod est mai⁹ miraculū qđ de⁹ vnq̄ in parua re fecit) Aske him what was the gresse myracle: þ euer god mad i a fothe of erth Thene whā the pilgryme was asked this he answered and sayd a man

nys face: the whiche is but a fote ād but a mānys owne face. For though alle the men and wpmen that euer were bozne stode a fore me: yet shold I knowe one frō a nother: by some degre: whan he gaaf this āswer he was gretly cōmēded therfore Thene sayd she. I see þ he is wylse: byd hi gyue a nother āswer to a nother q̄st̄ on Aske hi whether erthe is hygher thā heuē Thene he āswert ād sayd th⁹. There as cristis bodi is thē is erth for cristis body is of our kīde ād our kīde is erth: therfore there as cristis body is erth: is higher thā heuē: whā he had gyue that āswer he was well allowed: ād was byd cōe in Aape sayd she: lete hi assolpe the thirde q̄st̄pō Aske hi how fere it is frō heuē to hel thēne whan he was opoled of this: he āswerd the messhēger. God open to her þ sytteth in the chayre before the byshop: ād bidde her gyue this ans

were for she can bett tell it
 tha J (Qñ de celo in abyssu
 cecidit.) For she is a fende
 that hath moten it and soo
 dyde J neuer: she fyll do w-
 ne with lucifer & whan þ
 messēger herde this he was
 all heuy but he gaaf this āf
 were þ all mē myghte here
 Thēne þ fēde vanysshed: a
 waye wyth an horrible sti-
 ke Thēne the bysshop be-
 thoughte hī of this tēptaci-
 on: & was sorp in his hert &
 anone: he made to sēde aft
 this pylgrym: but oz that
 the: messēger come ayen to
 the gate he was gōe. Thē-
 ne the bysshop made all mē
 to pray to god to sēde wot-
 tynge what the pylgryme
 was þ soo goodly halpe hī
 at his nede. Thēne come a
 voyce to hī & sayde: it was
 saint andrēw that come to
 socour hym for the loue & ser-
 upce þ he dyde to hym & bad
 hī þche this myracle to the
 peple to see: & know how
 graciously he helpeth all þ
 wyll praye to hym: & therfo

re lete vs worships & pray to
 him to be our socour & our
 helpe apenst the fende now
 and euer. Amen.

De sancto nicholao.



God mē
 & wpmē
 suche a
 day ye
 shall ha-
 ue saynt
 nicolas

daye the whyche is moche
 p̄sēd i holy chirche: & specis-
 alli for thre causes The fyr-
 ste for his meke lyping. The
 ii. for his heuenly techyng.
 The. iii. for his grete cōpas-
 syon haupnge. fyrste he w-
 as made lowly. (Mater ei⁹
 epyphan⁹ mater ei⁹ iohāna
 dicta est) It is sayde that his
 fader hyght epyphan⁹ & his
 moder Iohāne: the whiche
 in her youghth gote saynt ni-
 colas. And whan he was
 bozne: they made her vow-
 es both to kepe & to lyue in
 chastyte: & nomore come to
 gyder but holde hē plesed of
 this one childe þ god had se

De sancto nicholao.

te hē the whiche they made
him criste & called hym Ny-
colas: ꝑ: is a mānis name
but he kepeth the name of
the childe: for he chose to ke-
pe vertues mekenesse & si-
plenes & with out malice.
Also we rede whyle he lay
in his cradell: he fasted we-
nesday & frydaye: thise day-
es he wold sucke but ones
of the day & ther wyth he
helthe hym pleyed thus he
lyued all his lyf: in vertues
with this childis name: &
therfore childern done him
worship byfore all other
saintis: for he was euer me-
ke: without ony: malyce so
ꝑ al the peple pleyed hym
for his meke lyuing here al
so he was made bishop of ꝑ-
cyte of myre by a wis whi-
che come frō heuē for whā
ꝑ bishop was dede al ꝑ bys-
shops of the country cōe to-
gyd to chese a nother: then
ne cōe a voyce to one of hē &
bad hym ryse erly on the
morrow & goo to the chirche
doze & make hi bishop ꝑ pe

finde there ꝑ is called nyc-
las & so on ꝑ morow he cōe
to the chirche doze and the-
re: he fonde nycolas and
thēne he sayd thus to hym
(Quale nomen habes tu)
what is thy name: & lo w-
tyng with his hede ās we-
red mekely: & sayd Nicolas
thēne sayd the byshop (Fi-
li veni mecū.) Sone come
with me. I haue to speke
with the in counseyll ād soo
lad hi to thother byshops &
sayd lo syres here is he that
god hath ordyned to be bys-
shop: & soo they made hym
byshop of myre by heuēly
chesyng. He had also a gre-
te cōpassiō of the ym ꝑ were
in dysese: & perell: for whan
his sad: & his mod deyed
they leste hi worldly good
ynough: the whiche ꝑ he
spende on hem that were
poure and nedy.

¶ Narratio.

¶ It felle soo that thē was
a riche man ꝑ had. iiii. say-
doughters yōg wyūmen but
by myscheue he fylle i to po

uerte soo that for grete ne-
de he ordeyned his eldest
doughter for to be a comen
woma & so aft the other. ii.
doughters for he myghte
not fynde hem. And soo by
this meane he thoughte to
gete his luyng & hers bo-
the. For he wylt not how
to lyue for grete pouerte
that he stode in And whan
nicolas her de therof he had
grete passyō of hē all: & co-
me puely in a night to this
māns hous: & at a wynn do-
we he cast a bagge of golde
in this māns chābre: & on
the morowe whā this mā
rose & fonde this golde ano-
ne therwith he maryed his
eldest doughter. Thēne cōe
nycolas: and brought a no-
ther soone after & therwith
he maryed the. ii. doughter
Thēne this mā had grete
merueyll how this golde
cōe thys ād walked puely
to know therof & the. iii. ty-
me nycolas cōe and whan
this mā herde the golde fal-
le: anone he wēt out & ouer-

toke nycolas & whā he kne-
we y it was he that had hol-
pē hī soo i his nede: he kne-
led downe and wold haue
kysed his fete but he wold
not suffre it: but prayd him
to kepe: counseyle wyle he ly-
ued.

¶ Narratio.

¶ Also a nother tyme men
were in the see lykely for to
be drowned i a grete tēpest
they cryed to god & saynte
nycolas seyēg th? (Dñe rex
eterne succurre nobis mise-
ris) lord kyng euerlastyng
socour vs wretches: & anōe
nycolas cōe & sayde) Uoca-
stis me ecce ad sū p̄sēs) Loo
I am p̄sēte at your callige
& doo broughte hē forth sa-
af ād soude to lōde. Narratio.

¶ Also there was i the cou-
trei i a tyme: grete derth of
corne (¶ fames valida) & gre-
te hūgrei so moche that the
peple were all most lost for
the faute of mete. Thēne
it happened there cōe shyp-
pes of thēperours frapght
in to a hauē wiche wete in
that coutrei. Thēne went

De sancto nicholao.

saie nycolas to hē: & prayed
hem that he myght haue of
euery shipp L. bosshelles of
her whete for to releue the
people with: & he wold vn-
dertake þ̄ they shold lacke
none of her mette whā thei
cōe home: thenne he had all
his askige & whā the ship-
pes come to tēperour: they
had her ful mesure: & lacked
no thige of her corne: þ̄ saie
nicolas had thurgh his holy
prayer. (Quā pbat sanctū
dei farris augmentatio.)
¶ How mezelously by the
grace of god & prayer of this
holy man this wete was
multyplyed: & encreased for
of that wete was so grete
plēte that it fōūde all the pe-
ple to ete & drinke & to so we
ynough for thre yere after.

¶ Narratio.

¶ Another myracle there
were. ii. knyghtes þ̄ were
accused of treyson to thēpe-
rour of a fals mater & were
cōmaūded to prysoun for to
haue be put to deth soone af-
ter. Thēne thei cried to god

& to saynt nycolas for helpe
& socour: so þ̄ the nyght bi fo-
re they sholde be dede saint
nicolas come to thēperour
as he laye in his bed: & sayd
thus to hym why hast thou
wōgfully dampned thise
knyghtes to deth arysē vp
anone & delyuer hen out of
prysō anone. ¶ Elles J. w-
yl praye to god to reise ba-
tayl vpo the in the whiche
thou shal deye: & wylde be-
stis shal ete the. Thēne sayd
thēperour to hym what ar-
te thou þ̄ so boldly spekest &
so threttest me. Thēne sayd
he J. am nicolas the bisskop
of mirre thēne temperour
anone sēt aft the knyghtis:
ād sayd to hē what wohit-
che crafte can ye that thus
hath traueyled me to nigh-
te: know ye ony man that
hyghthe nicolas byshop of
mirre. Thēne assōe as they
herde thys name they felle
to wone to the grounde: & helde
vp theyr hōds: thākiḡe god
& saynte nicolas: whā they
had tolde thēperour of his

lyfe & how holy he was: the
perour bad he go to hi & tã
ke hi of her lyues & so they
dyde he prayed the knygh-
tes to praye nicolas to thre-
ten hi nomore but praye to
god for hi & for his reame:
& soo they dyde. Th^e pe ma-
pe see that he hath grete co-
passyō of hē that were i di-
sease. Thēne aft whā saint
nycolas tholde dey he praed
to god to lēde hi an āgel to
sette his soule. And whā he
saw this āgel cōe saynt ny-
colas looted & sayd. (In
man^u tuas dñe cōmēdo spi-
ritū meū redeissi me dñe de-
us dñitatis. (ād soo he yelde
by the ghost & whā he was
bureyd: at the hede of his
cōbe sprāge a well of oyle &
dyde in dycyns to all sores
Thēne is happed many ye-
res after & turkes distroyed
the cyte of myrrē there as
saynt nicolas laye: & whā
the peple of the cyte of bar-
berte that the Cyte of myrrē
was distroyed & thā kny-
ghtes were ordeyned to go

thyder: thēne they arraped
shyppes & wēt thyder & by
tellyng of sūt. mōkes & wō-
leste there they kme to saint
nycolas cōbe: ād buryde it
anone: ād thē they fōde saint
nycolas bones stowynūg
in oyle: thēne they roke hē
up: and broughe thē to the
Cyte of barus with grete
solēpnite. Thēne for grete
myracles & were wroughte
there i the cyte of myrrē en-
creased apē. And soo after
saint nycolas was dede they
chose a nother bysshop i his
stedes anone after by euyte
of the peple he was put do-
wne frō his bysshopyche:
thēne anone the oyle seased
& cāne nomore: thēne was
the bysshop called apē to his
cyte thēne thoyple sprāg out
apē as it dyde tofore ād dy-
de many myracles.

¶ Narratio.

¶ There was a criste mā
borowed a certē sōe of mo-
ney of a Jewe ād the Jew
sayd he wold lene none: but
he had a boye wē & this crī-

De sancto nicholao.

Then man sayd he had none
but saite nycolas: & he gra-
unted to take saynt nyclas
to bozo w. Thene this cri-
sten man swore vpo thaul-
ter þ he wolde well & truly
pay this monye ayen & soo
departed & wete her waye
tyll þ daye of paymēt cōe: &
whā this daye was passed
thene the Jewe asked his
money: & this cristē man
sayd that he payd hym: &
the Jew sayde nay: he had
not & þ other sayd he had &
þ he wold doo his law: and
swore vpo a book & so whā
the day cōe þ they shold go
to the law the cristē man
made hym an holo we staff:
& put the golde theri & so cō
to þ law: & whan he shold
swore while he went to the
boke he toke þ Jewe his
staffe: the gold was yn-
ne to holde: & by this mea-
ne swore he hadde payed
the Jewe: & whan he had
sworen he toke his staffe: of
the Jew ayen and wēt ho-
me wardes & as he wēt by

the waye he was passynge
slepy: & he layde to slepe in
the hpe way. Thene happe-
ned the cōe a carterē nyng:
and wete ouer this mā &
slewe hi & brake this staffe
þ the golde was i: & the gol-
de fylle oute. Thene the
peple saw þ this cōe of gre-
te vēgaūce: for the fals hede
that he had done: and they
fette the Jew & bad hi ta-
ke vp his money. Thene
was the Jew sorȝ & sayd
he wolde not but yf þ they
wolde praye saynte. Nyco-
las to cōe hi ayen thene he
wolde be cristened (Releua-
uit a defūctis defūctū) The-
ne this dede mā was rered
frō deth to lyfe by the pray-
er of saīt nycolas. (Bapti-
zat auri viso iude⁹ indicio)
thene this Jew that was
oute of the byleue: by the sy-
ghte of this myracle: he w-
as crystened. ¶ Narratio.
¶ Also there was a nother
iew þ saw the grete myght
of saīt nicolas in myracles
workynge And he lete mā

he an ymage of saynt nycolas ad set hit in his chyp to kepe his good and charget the ymage to kepe well his good whyle he was absente. And whā this man whas goō there cōe theues of the see & robbed this mā: ad bare a waye his good. And whan this Jewe cōe hōe apē ad saw all his good gone: he was full wrothe with saynt nycolas: ad toke a staaf ad all to bete thymage & sayd (Ecce oīa bōa mīa posui in vīa custodīa) Loo qd he I toke all my good to your kepyng for grete trust: & it is stolen a waye: ye haued dyscepued me: and therfore thou shalt aby euey daye tyll I haue my good agayne. Thēne as thysle theues departed the good: saynt nycolas cōe to theym ad sayd (Cur tā indirecte fecistis me flagellari) whi haue ye made me bete th? soo sore: thēne they sayd. (Quis es tu) what arte thou that spekest th? to vs. Thēne he sayd

(Ego sū nicola? seruus dei) I am Nycolas the seruaunt of god: & ye haue made thus sore be betē & shewed hē how sore he was betē: for the good that they had borne a waye & was takē hī to kepe: nad he bad hē go & bere this good apē anōe: or elles goddis vēgaūce sholde falle on you ad ye shall be hāged in helle euey chone. Thēne they were sore aferde ad bare apen the good that same nyght. And on y morow whā the Jewe cōe ad sawe his good brought apē. Anno ne he was crystened & after that he was an holy man. And euey yere aft on sait nyclas daye for the grete loue that he had to sait nycolas ad all so of a sōe that he had & was a clerke: he made a grete fesse: on sait nicolas day. Thēne it happed on a tyme vpo a sait nyclas daye: he bad many clerkes to his fess. Thēne cōe the fēde to the gate in lyknesse of a pilgrime & asked some good:

De sancto nicholao.

for goddes sake theinne the
good mā þ made the fette to
be his sone almesse to bere
the pylgrime so the childe
wēt to the ga'e thēne was
the pylgri goō: ād the childe
folowēd aft the fēde. & whā
he was a good way frō his
fader's place the fēde caught
the childe & slew it: ād whā
the fader herde therof: he w
as full soz: & toke the childe
ād layed it i his chābre & cry
ed for sozow: & sayd. A saī
nycolas: this is the rewar
de & mede that I shall haue
for the grete worschipp þ I
do to the & anone the childe
rose frō deth to lyfe. thenne
this mā was full gladde &
thāked god & saī nycolas.

¶ Narratio.

¶ Another myracle there
was a man that prayd to
god ād to saīnt nycolas: þ he
myght haue a childe. And
yf he had a childe he wolde
lede it to the chyrche of saī
nycolas And there he wol
de offre a coppe of golde: &
thenne soone after he had a

childe. And whā this childe
was of resonable age his
fāð dyde doo make a coppe
of golde: & whā it was ma
de: it lyked hi soo well that
he lete make another and
thēne he wēt to warde saīte
nycolas chyrche: ād he mu
ste passe ouer the see. Soo
whā they were i the see: the
fāð had the sone take vp so
me water with the cuppe.
And thēne the childe wolde
haue caughte water: ād the
cup fylle out of his hōde i to
the see: ād thēne the childe
wolde haue caughte the
cuppe apē: & felle aft i to the
see: ād the childe was drow
ned there in the see. Thēne
the fāð made moche sozow
we but yet he wente forth
with that othez cuppe to do
his pylgremage And whā
he cōe to saīte nycolas chyr
che: ād offred vp his cuppe
& set it on the aulter: anone
it was cast frō the aulter &
he sette it apen: & was caste
ferder: ād yet the thyzde tyme
he sette it apē ād thēne

it was cast moche ferther.
 Thēne cōe the childe with
 that other cuppe in his hō-
 de: and sayd to all the pepole
 þ̄ saynt nycolas toke hī vp
 by þ̄ hāde whā he fyll in to
 the see & ladde hym saaf ou-
 te. Thēne was the fader
 glad & offered vp there bo-
 the cuppes & whēt hōe apen
 with grete Joye & myrthe

C Narratio.

There was an other ri-
 che man that by prayer of
 saynt nycolas had a childe.
 & he made a fayre chapel in
 the worlhypp of god & laīc
 nycolas. Soo it happed on
 a dape þ̄ this childe was ta-
 ken with ennynes & lad i to
 an other strāge countrey &
 there he was i seruyce i the
 kynges courte: & as it hap-
 ped on saynt nycolas dape
 he bethoughte hī of the gre-
 te myrte & solenyte þ̄ was
 made þ̄ day i his faders cha-
 pell at home & he was heuy
 & spked wonder sore thēne
 the kige herde there of: thē-
 ne sayde the kyng: nicolas

what meāeste thou to sygh
 so sore: be mery for thou mu-
 ste nedis abyde here / wyth
 vs & anonē there cōe a gre-
 te wynde & smote the hous
 and brast it: and the childe
 was caught vp wythe cup-
 pe þ̄ he bare i his hōde & w-
 as sette byfore the gate of
 the chapel ther as his fader
 made his feste: thēne was
 there made grete Joye &
 myrth of this myracle. Loo-
 thyſe may see how grete &
 passyō þ̄ laīc nycolas had of
 hē that wē i myllheue & dy-
 sease: some bokis say þ̄ this
 childe was of normandy &
 was takē with a soudai be-
 yōde the see: & oft he was be-
 ten And ones whā he was
 betē on laīc nicolas dai & put
 i to the pryso: thēne he wep-
 te sore. & with þ̄ he felle a sle-
 pe. & whā he awoke: he w-
 as i the churche of his fader

C De receptōe. b. ma. dñis.



God mē & wi-
 men suche a
 day ye shall
 haue the con-

De conceptione. b. marie

repcion of our lady the wy-
che day & fest holy chirche
maketh mynde & mencyon
of the cōception of our lady
for. iiii. specyall causes The
fyrst is for her faders holy-
nesse. The second for her
moders goodnesse And the
thirde for here owne meke-
nesse She hath a fader that
was called Joachym that
was so holy a mā that w-
han he was but fyftene ye-
res of age. He departed all
his goodes i. to thre partes
And that one parte he dep-
led to poure wedowes and
to faderles children. The
secōde parte he gaf to thei y-
wer pour & neddy. The. iiii.
parte he kepte to hymselfe &
his housholde. & whā he w-
as xxxii. yeres of age for the
grete goodnes of Anne: he
wedded her And whā they
were wedded: they were to-
gyder. xxii. yere: in the whi-
che tyme Anne neuer dys-
pleysed hi with noo maner
thige: nother nyght nother
daye. For she was soo gen-

tyll to hi: & they were both
good & holy yet god sente
thei noo frute of her bodys
but we bareyne: wherfore
they made a vowe to god
that yf he wolde sende thei
a chyld: they wold offre it
vn to hi vp to y tēple: for to
serue god both day and ny-
ght. Thēne on a day as Jo-
achi went with his neygh-
bours to the tēple to doo his
offringes. the bysshop y hy-
ght Isachar rebuked hym
openly byfore all the peple
and sayd. Joachi it falleth
not for the that art bareyne
& ad haste noo frute to doo of-
frynges with other peple y
god hath sēte frute in hieru-
salē Thēne was Joachym
soze dismayed & astonyed
with this rebuke. Thēne
he wente home wepyng &
toke his sheparde preyely
with his shepe: And went
forth in to a ferre cōtreys
amōg mounteyns. And byl-
les: & ad purposed to haue be
there al his lyfe. And neuer
moze to cōe hōe to anne his

wyfe. Thēne whā Joachi
was gone. Anne was sorp
& prayed to god: and sayde.
Lorde that me is woo. I ā
bareyne & I maye haue no
frute. And I knowe not
whyther he is gone. Lorde
haue mercy on me. Thēne
as she prayed th^o an angell
cōe do wne & cōforted her &
sayd. Anne be of gode con-
fort: for thou shalt haue a
childe in thyne olde age: thē
was neuer none lyke ne ne-
uer shall be. Thēne was
Anne aferde of this angel-
lis wordes & of the syghte of
hym: & lay alway i her pra-
ers as she had be dede. Thē
ne wēte the same angell to
Joachi & sayde this wordes
and bad Joachi take a lābe
and offre it in sacrefyce to
god & soo he dyde. And whā
he had done soo frō mydday
till euēsg tyme he lay on y
groūde i his prayer: thāki-
god with all his hert. Thē-
ne on the morow as the an-
gell bad he wēte hōe war-
de to Anne his wyfe wyth

his shepe: And whā he cōe
nye hōe: the angell come to
Anne & bad her goo to the
gate that was called the
goldē gate: & abide her hus-
bōde thē till he cōe. Thēne
was she glad & toke her ma-
ydens with her & wēt to the
gate: & thē she mete with
ioachi & sayd lord I thanke
the for I was a wedow &
now I ā a wyfe I was ba-
reyne: & now I shall bere a
childe I was woo & wepige:
& now I shal be i Ioye ly-
kynge: & sone aft āne gey-
ued ou lady & whā she was
borne she was called Mary
as the angell bad byfore.
Thēne aft y she was we-
ned she was broughte to the
tēple: left thē amōge other
vrgyns: to serue god bothe
night & daye: thēne was she
so meke amōge all other v-
gyns i al her lyuige: y alle v-
gyns called her qne of vrgis
so she is mekeste of al the sa-
yntes y be i heuē & moost re-
dyest to helpe all thei that
calle to her in ony nede.

De conceptione. b. marie

C Narratio.

C We rede in holy wyrtte a myracle of our lady. There was a lordismā þ̄ had gadered moche god of his lordis: for he was his rēte gaderer: & went to here yt to his lord. Thēne was ther theues that sette for him to robbe by the waye i the wood there as he must nedys goo thozug. So whā he come i to the wood he betoughthe hym that he had not sayde our lady faulter as he was wonte to do: & he kneeled downe & begā to saye: thēne come our lady like a fayr maydē ād sette a garlāde on his hede: ād atte eche aue she set a rose in the garlonde þ̄ was so bryght that al the wood shone there of: & whā he had done he kyssed the erth: & wente his waye. Thēne cōe the theues & toke hī ād ladde hym to her mayster the whyche had seen all thise doynges. thenne sayd he to hī: what woman was that: that set

the garlōde on thy ede: & hy sayd: syre forsothe I see nō woman ne garlōde thēne sayd the mayster these I wolte welle thou arte a lordismā & hast moche good with the. But I wolde faine wyrtte what woman that it was that cōe to the & why thou kneelest downe. And he sayde whā I see you I was aferde & also I bethought me that I had not sayde our lady faulter: & I kneeled downe to say it prayng our lady to helpe me atte my nede. Thēne sayd he for her loue goo thy way ād pray to her for vs ād so he wēt his waie saaf ād soude by helpe ād so cour of our dēre lady. But now ye shall here howe this feste was fyrst foude. There was a kyng in englōd þ̄ hyght wyllyā 2querour he sent the abbot of Ramsay to the kinge of dēnemarkē on his message. And whan he cōe in to the see thē cōe a tēpest & a derkenesse þ̄ he & alle that wē with hym wē to

haue be drowned. And eue
ry mā prayede besely vnto
god & to our lady for sou-
rou & helpe: & other dyuer-
se sayntes. and this abbot
prayede to god & to our lady
full deuotly. Thēne cōe to
hī a fayre womā & sayde to
theym: yf ye wyll haue the
receptiō of our lady in wor-
shipp: y is. ii. dayes after sai-
te nicolas day: she wyll be
redy to helpe & socour you
atte this tyme. And thēne
this abbot sayde ye with go-
od wille: & I wyllte what
shold be the seruyce of the fe-
ste. thēne sayde she. the same
y is in my natiuite saaf toz-
ne the natiuite i to my re-
ceptiō: & thabbot sayde it
sholde be done with full go-
de wyll: thenne anone the
tepest ceased and all was
well: & they sayled forth: &
thabbot dyde his messaget
cōe apē saaf & soude: & sped
well i euery dyng. And w-
hā he cōe home: he tolde the
kyng this visyō: & the kyng
made hē pche it i all the rea-

me aboute. And th^o it was
alowēd in alle holy chirche

¶ Narratio.

¶ Also we fynde that ther
was a seculer chand: y on a
tyme wēte ouer a water to
haue to a vouttry with a wo-
mā. & as he was a bo wote
to begynne to save our lady
matines: & as he was at the
Inuitatoz: that is. Ave ma-
ria ther wyth the fēde caste
hym downe & drowned hī
& wold haue had hī to the
helle: thēne cōe our lady & ad-
sayd why hast thou take
this mā: the fēde sayde for
we fynde hī in our seruyce
goyng to doo a vouttry.
thēne sayde oure lady he was
as i my seruyce: & anone re-
storede hī to lyfe apē. And
bad hī doo no more synne: &
bad hī halo we her receptiō
so he dyde & was a good mā
euer after all his lyfe.

¶ Narratio.

¶ Also there was a clerke
that euery day vled to say
the seruyce of our lady.

Thēne it hapēd by cōsēpt

of his frēdis: he sholde haue
 a wyfe. & whā he sholde be
 wedded: he betought hī þ he
 had not sayd our lady serui
 ce. thēne he made al the peo
 ple to go out of the chirche
 whyle he sayde his seruyce.
 And thēne he kneled do w
 ne & sayde his seruice tyll he
 cōe to an anten of our lady
 (Quam pulchra es amica
 mea) thēne our lady apered
 vnto hym & sayd why sayst
 thou þ I am say? & honest:
 why wyl thou thā leue me:
 ād take an nother. Thēne
 sayd he vnto our lady what
 whylte thou þ I shal do: thē
 ne sayd our lady yf thou w
 yll leue thy flesshly wyfe &
 serue my sone: & me I shall
 be thy spouse: & thou shalte
 haue with me a crowne of
 euerlastig lyfe in the kyng
 dō of euerlastyng blyss: the
 wiche god & his blessyd mo
 der saīt mary & all holy saī
 tes in heuē bryge vs al the
 der now & euer. Amē.
 ¶ Sequitur sermo breuis
 de sancto thoma.



Dodmē
 ād wpm
 mē suche
 a daye ye
 shall ha
 ue saynt
 thomas

daye þ was cristis appostel
 & ye shal fast the euen & doo
 hī worshyp specyaly for. iiii
 causes The fyrst for the pre
 upnge of our byleue: ād for
 grete wōdres in his way: &
 grete myzacles in his day.
 thys holy apostle preued so
 our seyth þ he left no trou
 ble for whan the dyscyples
 sayd þ our lord was rylen
 fro deth to lyfe. And they
 had seen hym & spoke with
 hym. Thomas sayde: he
 wolde not byleue it tyll he
 had put his hōde i to his sy
 de in to the wōūde þ the spe
 re had made Thēne. viii.
 dayes after whā all the dy
 scyples were togyder: and
 thomas with hem Thēne
 our lord Ihesu crist cōe bo
 dely to hē: ād sayd (Par vo
 bis) Beas be with you & thē

ne oure lord sayde to thōas
of ynde (Mitte manū tuā i
lac⁹ meū) But thy hōde i to
my syde in to the wounde
that was made wyth the
spere & smote me to the her-
te (Et noli eē incredulus.) &
be noo lēger oʒte of the by-
leue: but be stedfast i the fe-
yth. Thēne whan thomas
had done soo: anone he cri-
ed ād sayd for grete wōdze
(Dñs meus et deus meus)
My lord and my god I by-
leue that thou arte verey
god & mā. Thēne our lord
sayd to hi (Bti q credidēt
nō vidēt). Blessyd be they
that byleue & se not for no-
w thou hast seen thou byle-
ueste. But yet & taryēge of
thomas broughte vs to sad-
der byleue: & to the blessyn-
ge of our lord ihesu criste. of
this spekerh saint gregory:
& sayth. thōas of ynde: thou
hast holpe more to the fe-
yth & woldeste not byleue
tyll thou had feled his woū-
des thēne dyde mary ma-
deleyn & dyde byleue at first

sight (Miri michi ei maria
magdalēa pfuit q citi⁹ credi-
dit q thōas q diu dubitauit
Th⁹ thōas pūed out seyth &
oure byleue & we nede neuer
to varpe nor be i doubte also
thōas dyde many meruey-
les: & grete wōdzes: that wē
in his dayes. ¶ Narratio.

It happed & a kīg of ynde
sēde his messēger (Abbāes
idie pposit⁹ reqrēs artificē)
To spyke some crafty men i
to the countrey of cesar: to
seke a carpēter that coude
make hi a paleys to his ple-
ysaunce. Thēne our lord
Jhesu criste met with this
abbāes & sēt with hi thōas
in to ynde. Also whā thōas
& abbāes wē passed the see:
they come to a cyte there as
the kynges doughter was
wedded the same daye: w-
herfore al māer of peple wē
zmaūded to mete. Soo as
mōge alle other peple Tho-
mas & abbāes cōe i And wē
sette to mete: but thōas ete
not for his tought was euer
of god: & had no lust to ete.

De sancto thoma

Thene cōe abotteler to tho-
mas: & smote thomas on the
cheke and bad hym etc. the-
ne sayde thomas to hym.
(Nō hinc surgā donec ma-
n⁹ que me percussit a canib⁹
auferat) I shall not rise frō
this place tyll the honde þ
smote me be brought i: of a
dogge. Thene anone after
the boteler wēte for water:
& a lpon met with him & sle-
w him and drank his blo-
od & ete of his body: & thene
cōe a blacke dogge and cau-
ghte the honde þ smote tho-
mas: & broughte it in to the
hal i the syghte of all the pe-
ople: & layd it downe byfore
thomas Thene was there
a woman that vnderstode
thōas wordes & anone kne-
led downe to thomas: & cry-
ed et sayde thou art god or
elles one of his disciples.
For ryghte as thou wylte:
soo it is. Thene the kyng
prayd to thōas to blesse his
doughter and her husbōde:
thene thōas was glad the-
rof. *Epit ergo pēcare he*

at⁹ thomas) Therfore the
blessyd thōas begā to pche
& tolde thei of our lord Ihe-
su crisse þ he tozned the mā
that was weeded the sa-
me daye from his wyfe & ad-
made hi bisskop of the same
cyte: & his wyfe a nonne:
and they were martyrs af-
ter for cristis sake. Thene
wente thomas forthe in to
ynde to the kyng to make
hym a paleys to his plesā-
ce: soo whā Thomas cōme
to the kyng he was glad-
de. And delpyered Thōas
a grete sōme of golde. for to
make a paleys with. The-
ne rode the kyng forthe in
the meane tyme And whā
thomas sholde haue made
this paleys: hi thought it
was betez to make a paleys
se i heuē thā in erthe & deled
his gold amōge pour peo-
ple: & zuerted thei to the fe-
ythe. Thene cōe the kyng
home & wēt that his paleys
se hadde be redy. And whā
he herde how thōas & alba-
nus had done he wold ha-

we put hem to deth: But it
 happed that his owne bro-
 der was dede the same ty-
 me And the fore he put thei
 bothe in to prysō i to the ty-
 me þ he had buryed his bro-
 ther. Thēne as god wolde
 whan his broder had laye
 lōge dede he rose frō deth to
 lyfe And tolde to the kynge
 that he had seē his paleyse
 in paradysse þ thomas had
 made for hym: & prayed the
 kynge þ he might haue it &
 he wolde gyue hi as moche
 golde as he toke thomas.
 Thēne the kynge toke his
 counseyll & sayd nay I wyll
 haue it my selfe. Lete hym
 make the a nother. For his
 broð had seen the paleyse i
 paradysse made with golde
 & araped with precyous sto-
 nes: & clothe of golde Thē-
 ne the kynge toke cristēdom
 & many a thousād with hi:
 & whā the bysshop saw þ
 the kige & soo moche ocher
 people forsoke her lawes: &
 turned to cristēdom they we-
 re soze wrothe with thōas:

thone of thei sayd he wolde
 vēge his god & with a spe-
 re smote thōas thorough þ
 body: & slew hi Thēne cri-
 stē peple buryed hi i a tōbe
 of cristall: & the god wrou-
 ght many myracles for hi
 for the hōde that was i cri-
 stis syde wold neuer cōe in
 to the tombe: but euer laye
 withoute. Also in his pre-
 cyng & techinge he taught
 (Duodeci grad⁹ virtutū assi-
 gnare. Primus est vt in de-
 um crederēt qui est vnus in
 essētia & trinus in psonis.
 Dedit eis triplex exēplū sē-
 sibile quō sint in diuina es-
 sentia tres psonē Primum
 est quia vna est in hoīe aīa:
 et tñ de ea pcedit itellect⁹ /
 meōria / & ingeniū. Memo-
 ria est vt non obliuiscaris.
 Intellect⁹ vt itelligas que
 ostēdi possūt: vel doceri In-
 geniū est vt qđ didiceris in-
 uenias. Secundū est qz in v-
 na vinea tria sūt: lignū fo-
 liū & fruct⁹. Et hec oīa tria
 sūt vinea. Terciū est: qz ca-
 put nostrū ex quattuor sēsi-

bus constat. In vno autē capite: sūt visus. audit⁹. odoratus. & gustus. Et hec plura sūt. & tñ vnū caput. Secundus gradus est vt baptis-
mū suscipiāt. Terci⁹ gradus est vt a fornicatione abstineant. Quartus vt se ab auaricia temperēt. Quintus vt gulam restringerēt. Sextus vt penitenciā tenerent. Septim⁹ vt i his psequerēt. Octauus vt hospitalitatē amarēt. Non⁹ vt voluntatē dei requirāt. Decimus est vt faciēda q̄rerēt. Undecim⁹ vt charitatē amicis & inimicis ipēderent. Duodecim⁹ est vt custodiā his ac vigilē curam exhiberent. Itē apls Dñs qui odorant deū de tribus breuiter instruxit: scilz vt ecclesiā diligerēt: sacerdotes honorarēt & assidue vt v̄bū dei cōsecarēt.) Also there bē many merueyles & wōderfull thinges done on this daye. For on ȳ day alle the countrey cometh thē to take pardon of ȳ hōde: ȳ lyeth out of the tō-

be in theyr vse the bysshop of the cyte that gooth to masse. And whā he hath said Cōfiteor: thēne he taketh a braunche of a vyne & putteth i to thōas hōde that is oute of the tōbe: & thēne he gooth forth to masse ad the braūche burgeneth out grapes and by ȳ tyme that the gossPELL be sayd the grapes ben ryppē: thēne the bysshop taketh the grapes & wyngeth the wyne i the chalyce & soo syngeth with the same wyne ad house leth the peple. And whā ony mā or womā cometh ȳ is not worthy to receyue this house: anone the honde closeth togyder & wyll not opē tyll he be shypuē ad thēne it wyll opē. Also yf ony peple be in debate they shall be broughte byfore thōas tōbe: & there the cause shall be reher-sed: thēne wyll the hōde torne to hym ȳ is in the right & soo they be made at one. Th⁹ thōas puet our byleue & dyde many wōdres i his

dayes. Also Johā crysosto-
mus sayth that thōas cōe i
to the countrey there as the
iii. kiges of coleyn were: and
thōas crystened theym: for
they had worshypt god in
his byrthe: and therfore tho-
mas cōe to thei and taughte
thei the seythe: & the byleue
of crist: to that byleue that
wentay be saued god bryng
vs all. Amen.

De nativitate dñi nostri
iesu christi.



God
ment
topm
mē as
pe he
ret see
alle ho
ly chyrche maketh mpynde
mēciō of the grete mirthe
melodye of the blessed birth
of oure lord ihesu crist very
god & mā & was this daye
born of his mod̄ mary i so-
cour of all mākynde: but in
esperyall for. iii. causes.
fyrst to gyue peas to man
of god wyll & to lychte hē &

were derke i syne. And for
to drawe vs with lone to hē
Thēne as to the fyrst cause
he was borne to gyue men
peas of gode wyll I may wel
ell pue this: for whā he was
borne: agellis sōg th? (Gla
in excelsis deo at.) Ioye be
to god i heuē: & peas i erthe
to mākynde of good wyll.
At mydnyght our lord w-
as borne: for by kynde alle
thyng was in peas & rest in
the wyng & he was & is.
(Princeps pacis) Prince of
peas: and come to make peas
as byt wir god: and mā: and
byt wene the angell and mā
and byt wir man & man.
And for to be true medya-
tor byt wir god and man he
toke nature & kide of bothe
And was bothe very god
and mā & by his mediacyō
he knytte the loue of god to
mā so sadly & the fader of he-
uē spared not hē & is owne
sone but sēde him in to this
worlde to be mākynde w-
ith his pcyous blood thru-
gh hys grete mekenesse.

De natiuitate domini

to Ioye of paradys: þ man
had losse by couetyse of vn-
bursunesse. Thus he made
peas byt wix god & man: &
man for whan angelis sa-
we her mayl't wroth with
mā for his vnbursumesse.
For it is a spie þ āgelis ha-
ten gretely. Therefore they
kepte the gates of paradise
& wolde lete noo soule cōe i
tyll they sa we her lord boz-
ne of mākide. Thēne ano-
ne for loue of our lord: thā-
gellis dyde mākynde wor-
shyp: & spake goodly to mā
kynde: as to the shepherdis
þ keptē her shepe i the cou-
treys by. They bad hē go to
the cyte of Bethleē: & the-
re they sholde fynde a childe
borne & layd in a cratche: &
bad hē do hi worshyp: & so
they dydē & euer syn angel-
lis haue bē frēdely to mā &
lowly & haue done reuerēce
to makynde for thicarnaci-
on of our lord Ihesu crist.
Th' he made peas bitwe-
ne āgellis & mā Also he ma-
de peas byt wene mā: & mā

for apēst the tyme that our
lord wold be born he made
soo grete peas: þ i all the w-
orld thē as kyndomes & co-
ūtreyes were i debate & wer-
red eche with other: vnto þ
tyme of our lordis byrth.
Thēne there was so grete
peas: þ a man þ was called
Octauia ēperour of rome.
& he had þ gouernaūce of
þ worlde for all þ worlde w-
as subget to come & it dured
xxx. yere soo moche þ there
was amāndemēt sēt oute
fro rome in to all the worlde
cōmaūdyng þ al maner of
peple shold goo to the cyte
that he dze w lignage of ad-
lay a peny vpo his hede: ad-
so offre it vp i knole chyng
that he was subget to tēpe-
rour of Rome Thēne must
ioseph oure adyes husbon-
de nedis goo to the cyte of
bethleem for to offre wpyth
other peple. But for he had
no money to offre he toke
an ore with hym to selle at
þ cyte to make money to
do hys dewte wpyth.

But for he durste not leue
our lady behynde hi for she
was nye her tyme & therfo-
re he set her vpon an asse & ad-
toke her with him and soo
whā they cōe to the cyte of
bethleē it was so full of pe-
ple: soo that Ioseph & our la-
dy myght haue no lodyng:
but tourned in to a cabon þ
was made byt wyx. ii. hou-
ses there as the peple of the
cōtteei sette her horses & the-
re asses & other bestis whā
they come i to the towne to
the market: & so there they
fonde a cratche with hey &
they set thor & d thasse ther-
to & ad soo there they tarped
all þ nyght & whā it was a-
lytill bifoze midt night our
lady bad Ioseph goo i to the
towne & loke for her a myd-
wyf for the tyme was cōe
she sholde be deliuered: & soo
while ioseph was i to the to-
wne for the mydwyfe our
lady was deliuered: & she
lapped her sone in clothis &
layd it in the crache before
the oxe & thasse: & ande they

knew her lord: & fyll do w-
ne on her knees & worshyp-
ped hym: & ete noo more of
the hey. Thēe anone after
cōe Ioseph wit. ii. myd wy-
fes: zebell / & salome: & zebell
fonde þ ouze lady was clene
mayden and cryed & sayd.
(Virgo peperit filium) A may-
de hath borne a childe thē-
ne salome wolde not byleue
it but anone wēte to our la-
dy. & boustously hādlet our
lady (Probare vellet) And
wolde pue hit: & eyn ther
with her hōdes dyed vp.
Thēe cōe an āgell to her:
& bad her she sholde goo to
wche the schilde. & soo she
dyde & anone she was hole.
Thenne wēt ioseph & dyde
his offryng with other pe-
ple: & kept oure lady in þ sa-
me cabon whyle she was i
childe bed. Thēe may vnder-
stōde þ cristte peuech peas
to all peple that be of good
wyl & calleth hem his chil-
dern. And in verespeng of
this: the fyrste masse þ is sō-
ge þ dape. is sōge soone aft-

De nativitate domini.

mydnyghte: & begynneth
thus (Dñs dixit ad me fili⁹
meuses tu ego hodie genui
te) Our lord sayth to me:
thou arte my sone: our lord
called hi his sone: this childe
that loueth hym i rest & pe-
as. And whā he de parteth
oute of this worlde: he wyl
brynge hym to everlasting
reste and peas. And he that
wyl not haue here no rest
nor peas: shall goo to ever-
lastyng peyne thē as is ne-
uer no rest nor peas: nor ne-
uer shal be but everlastyng
woe. Th⁹ he gpyeth peas
to mē of gode wyll. He ly-
ghteneth thei & lyketh hi he-
re by good mē ye shall vñd-
stōde: that crist heled not o-
only hē & were blynde i sou-
le & cōbzed with derkenesse
of synfull lypunge. For as
saynt austē sayth: whā our
lord shold be borne: the w-
orld was full of derkenesse:
& specyally of synne of leche-
ry: & of the synne apēste kyn-
de In so moche & he had all
moſte left to haue: be borne

of mākynde: werfore al tho-
se that dyde synne apēste kyn-
de: & tyme they deped: sodē-
ly thorough out all the worl-
de in the wynges how horri-
ble: & abhomiabable that synne
is i the syghte of almyghty
god. Thēne loked they fulle
derke in synne & had they
thoughtes all way in synne
ād euryll lypunge. And had
ful grete nede for to be lygh-
tened: werfore crist was
borne at mydnyght. And
toured the derkenesse of
the nyghte i to the dawe ly-
ght & lyghened alle theym
& euer were couered: & com-
bzed with derkenesse of syn-
ne Also the same tyme: that
our lord was borne as ma-
ny docturs sayē: crist ape-
red in a bryghte ster to the
kyngis of theest: & bad thei
go to bethlē & worshyp a ly-
tyll childe: & shold be kyng
of Jewes & was there new
borne & soo they dyde: & euer
the sterre she wynges before
theym tyll they come thider
Thus he lyghteneth theym

þ before were full derke in
synne. For this kyngis we
paynyms before & bpleued
in ma w metry & i false god
dis And after they bpleued
in crist: & were holy lyuers
& now ben atte Coleyne.
Thus the byrth of our lord
Jhesu criste: made many a
mā loke full bypghte: þ tofo
te were full derke i synne For
he is full derke i his soule þ
euez setteth his mynde and
thought i the psperyte wor
ld: & that maket thei blyn
de: that they haue noo gra
ce of ghostly syght but he
made blynde woth worlde
ly couetyse & so gete they
good & haue noo desyre to
the rychesse: of heuen ne to
see þ lyght þ is there. For su
che thinges as mānis hert
is most on: that he maketh
his god For to destroye alle
suche ma w metry of synne
our lord was borne. Thē
ne kig herode pursued our
lord: & wolde haue slayne
hi. Thēne his moder bare

hi in to egipte as an angell
bad ioseph & sayde. (Accipe
puerū & matrē eius & fuge
i egyptū) Take the childe &
his moder: & flee i to Egipte.
And as soone as he cōe
thither: alle the ma w me
tis that were i the lōde selle
downe to the groude: doig
to vndstōde: þ he was cōe i
to the world þ sholde cast do
wne: the ma w metry of all
maner synne & euill lyuynge
Byrde couetyse & all maner
of falsheþ that is vled now
a dayes: & thezfore take he
de: how that lord þ made
all māer thynges of nough
t & is lord of alle lordis w
here he was borne i a pour
place in a poure arreye & of
a pour maydē: gupunge
ē sāple to all cristē peple to
sette nought bi the worship
richesse & vanyte of this w
orld: for haue a mā neuer so
grete worship & neuer so mo
che rychesse: yet he leueth it
here: & shal bere noo more
with hi but his good dedis
thus oure lord she wed:

De nativitate domini.

mydnyghte: & begynneth
thus (Dñs dixit ad me fili⁹
meuses tu ego hodie genui
te) Our lord sayth to me:
thou arte my sone: our lord
called hi his sone: this childe
that loueth hym i rest & pe-
as. And whā he de parteth
oute of this worlde: he wyl
brynge hym to everlasting
reste and peas And he that
wyl not haue here no rest
nor peas: shall goo to euer-
lastyng peyne the as is ne-
uer no rest nor peas: nor ne-
uer shal be but everlastyng
woe. Th⁹ he gyueth peas
to mē of gode wyll He ly-
ghteneth thei þ lyket hi he-
re by good mē ye shall vñd-
stōde: that crist heled not o-
only hē þ were blynde i sou-
le & cōbred with derkenesse
of synfull luyng. For as
saynt austē sayth: whā our
lord shold be borne: the w-
orld was full of derkenesse:
& speccally of synne of leche-
ry: & of the synne apēste kyn-
de In so moche þ he had all
moſte left to haue: be borne

of mākynde: werfore al tho-
se that dyde synne apēst kyn-
de: þ tyme they deyed: sodē-
ly thorough out all the worl-
de in the wynges how horri-
ble: & abhomiāble that synne
is i the syghte of almyghty
god Thēne loked they fulle
derke in synne þ had they
thoughtes all way in synne
ād euyl luyng. And had
ful grete nede for to be lygh-
tened: werfore crist was
borne at mydnyght. And
toured the derkenesse of
the nyghte i to the dāye ly-
ght & lyghened alle theym
þ euer were couered: & com-
bred with derkenesse of syn-
ne Also the same tyme: that
our lord was borne as ma-
ny docturs sayē: crist ape-
red in a bryghte ster to the
kyngeis of theest: & bad thei
go to bethlē & worshyp a ly-
tyll childe: þ shold be kynge
of Jewes þ was there ne w-
borne & soo they dyde: & euer
the sterre she wynges before
theym tyll they come thider
Thus he lyghneth theym

þ before were full derke in synne. For this kyngis we paynyms before & bpleued in manometry & i false goddis And after they bpleued in crist: & were holy lyuers & now ben atte Coleyne. Thus the byrth of our lord Ihesu criste: made many a mā lōke full bypghte: þ tofote were full derke i synne For he is full derke i his soule þ euer setteth his mynde and thought i the pspertyte worlthyp & dwelfare of this worlde: & that maket thei blynde: that they haue noo grace of ghostly syght but he made blynde woth worlde ly couetyse & so gete they good & haue noo desyre to the rycheſſe: of heuen ne to see þ lyght þ is there. For suche thinges as mānis hert is most on: that he maketh his god For to destrope alle suche manometry of synne our lord was borne. Thē ne kīg herode pursued our lord: & wolde haue slayne hi. Thē ne his moder bare

hi in to egipte as an angell bad ioseph & sayde. (Accipe puerū & matrē eius & fuge i egyptū) Take the childe & his moder: & flee i to Egipte: And as soone as he cōethpyther: alle the manometrys that were i the lōde felle downe to the grounde: doig to vndstōde: þ he was cōe i to the worlde þ sholde cast downe: the manometry of all maner synne & euyl lyuyng Byde couetyse & all maner of falsheþ that is vled now a dayes: & thezfore take heed: how that lord þ made all māer thyng of nought & is lord of alle lordis where he was borne i a pour place & in a pour arreye & of a pour maydē: gupnge ēsāple to all cristē peple to sette nought bi the worship richesse & vanyte of this worlde: for haue a mā neuer so grete worship & neuer so moche richesse: yet he leueth it here: & shal bere noo more with hi but his good dedis: thus oure lord she wed:

De natiuitate domini.

many thynges i his byrthe
& lightened many one that
here byfore were full blyn-
de In tokenige here of: the
secōde masse this day is sa-
yd i the da wing: whan the
nyght & the day departeth:
the whiche begynneth th^o.
(Lux fulgebit) þ is th^o mo-
che to saye Light shall shyn-
ne to day vpo vs: for the fa-
der of heuē sēdeth the grace
of the ghoostly lyghte to all
cristen people: that byleue
truly that our lorde was
borne very god & mā of hys
moder mary very moder &
maydē. Thus they that by-
leue truly i oure lorde Jesu
crist: & his moder mary set-
te full lytyll by the vanyte
of this worlde. But put all
theyr hope & trust in criste.
Thus the byrth of oure lor-
de Jhesu cryste lyghtened
many one þ byfore loked
full yll. Also he drew vs to
hē with loue. For childern
drew to hem: that maket
moche of hē: & play with hē
thus our lord Jhesu crist w-

as borne a childe: the sayre-
ste that euer was borne to
drew mānis loue to hym
For while a childe is yonge
ād withoute synne he is mo-
re ampyable: & more louyng
thēne: whā he is at mānis
age: and is past Innocency
with doyng. Sythen the
loue is not oonly for his be-
wote: but for the clēnesse of
his soule ād also for the go-
odnesse Eche man is bound
for to drawe to hī ād doo hī
worshyp: as dyde Octauy-
an the emperour of Rome
that pleyed so moche his
people of his Empyre of ro-
me: that they wold haue
worshypped hys as for her
god. But the ēperour was
wysle: & wist well þ he was
but a mā as a nother was:
ād durst not take that vpo
hī. But anone he set after
Sybyll the sage: ād asked
her wheder sholde aft hym
ony be borne: that shold be
gretter than he. Thēne at
mydday Sybyll loked i the
sone & there she saw a cercle

of golde abowte the sonne
 (Et i medio circuli dgo pul
 cherrima.) And i the mydd
 dis of the cyrcle a fayre ma
 ppē: and a child i her arme
 with a crowne of golde.
 And whā Sybyl had se the
 wed this to the perour she
 sayd to hym. This childe
 shalbe gretter thā thou ar
 te. or euer were or euer shall
 be. And therfore doo hym
 worship & reuerēce. Then
 ne anone the ēperour toke
 encēse and dyde woꝛshipp to
 him: & charged all the peple
 to do the same & to calle the
 childe her god & hym but a
 man as other were. Thus
 all cristen people may lerne
 to doo woꝛshipp & seruice to
 this childe this day. And
 therfore the .iii. masse this
 day is sayd at mydday i to
 kenige þ cristē peple shold
 cōe and offce i the woꝛshipp
 of this child and his moder
 ād she we hē seruāit & sub
 get to hī & knowleche this
 childe for her lord and her
 god And eche mā shold cōe

to hym for loue and not for
 drede & therfore the offyce of
 the masse this day begyn
 neth thus (Auer na⁹ est no
 bis) Al childe is boꝛne to vs
 he saythe & not a mā for all
 cristē people sholde be bolde
 & not afeȝde to come to hym
 to haue grace: for he is ful
 of grace: & redy to gyue mer
 cy to theym that asketh it
 mekely with deuoꝛ reuerēce
 he is euer redy to gyue mer
 cy & grace in tokenyng þ sa
 me day þ cristē was boꝛne
 i Bethleē: a well of water
 in rome tourned & rāne op
 le all þ daye she wyng þ the
 well of grace & mercy was
 boꝛne þ day: þ sholde gyue
 mercy & grace to all theym
 þ wolde come to him & aske
 mercy & grace & þ ye shall
 here by ensample

¶ Narratio.

¶ We rede of a womā that
 was desoyled in lechery ād
 almost felle i dispeire of dre
 de for whā she brought her
 of the streptnesse of cristis
 dome: & the grete horryble

De sancto Stephano

paynes of helle: that were ordeyned for suche synners as she was soze aferde: & be thought hez of cristis passiō what loue he she wed to alle cristē people: she thoughte she was vnkynde to hym And he suffred soo soze for her. And thēne: she betoughte her how children be they neuer so wroth et she w neuer soo grete vegaunce how lightly they wyll sease and forgyue: where fore this womā cryed to crist: prayng hym for his childhode to forgyue her: & to haue mercy on her: et anone she herde a voyce an hye in y ayre and sayd thy trespass is forgyue the.

¶ Sequitur breuis sermo de sancto Stephano.



haue a hye day & a holy fest

in the chirche of saite Stephē the martyr that suffred dethe for godis sake: aft cristis ascēsyon. Thēne for to stere your deuocyo the more to this holy martyr I wyll tell you so what y he suffred for cristis sake: as the boke of appostles telleth.

(Post ascēsiōē dñi) After the ascēsyō of our lord that he was styed vp in heuē the appostles: laboure was all to pche ād theche the worde of god to cristē peple. And for they werē to fewe to serue all the people y cōe there cōe so many to tozne: to the feyth: therfore they chose vi. holy men & good lyuers for to helpe thei i goddis seruice of the whiche saynte Stephē was one of thei ād the firste the wysest: ād was soo full of grace & myght of the holy ghoost that he dyde many miracles & meyruplo amōge the peple. But though a man be neuer soo holy yet he shall haue ēmpes wherfore of diuerse colitreps

that had envye to stephē & cōspenst hym: & dysputed with hym: for to haue ouercome hym with disputaciō And for they myght not they brough false wytnesse apēst hym to put hī to deth But whā saynt stephē sawe her malyce and he thoughte to seale theym by one of thys. iii. wayes. Other by shamyng in disputaciō or by drede of reuelaciō: by prayers of holy orepsons But fyrst he sayd by shamyng i disputaciō For whē they began to dispute with hym he was soo full of the holy ghoost y they had no powe: nor no might for to gayn apen hym And soo he ouercōe hem i al her matters: and preued al her matters false that they sayd apēst. And therfore he sayd he was redy to take the det in very speng of all that he sayde And so put hē y were grete clerkes & knewe y lawe & the ppherye to gret shame & vilony but yet they w-

olde not byleue: but all way apēstode hī But he was soo full of the holy ghoost: that he pūed y he sayd by grete repson & trowth yet wold they not byleue it for al that the holy goost spake in hī. And yet for all y wolde not they byleue i they: cōscyēce that they dyde amysse. And thē as they sawe te comyte to ne to the feythe for wordis and myracles that god shewed i her sight: yet they apēstode hī and sette goddis myracles at nought by malyce and emyte of her cursed hertes and by nōe othe: reiss of scripture: and soo they fretted her hertes wit i hēselfe: and grutched with her teeth for agre: & thought how that they mighte ouercōe hī wit disputacyon. Thēne they soughte yf they myghte haue take hī with some worde of cristis deth wher by they mighte haue made theim a cause to haue put hī to deth: thēne sait stephē knewe her malice & lyft vj his eyē vnto

De sancto Stephano

heue (Et uidit celos apertos)
 And he sa w heue open our
 lord ihesu crist syttig on his
 faders right hande redy to
 helpe hym. And ther with
 his face shone as bryghte as
 it had be an angell of heue
 but whā they herde hi speke
 thēne were they feryne and
 stopped theyres as thoug
 gh they had herde hi speke
 false sclaundryng of god: &
 soo anone dreue hym oute:
 of the cyte to stone hi to deeth
 as for a disclaūderer. Thē
 ne they toke two yōg men
 that coude beste cast stones
 And toke of his clothes: and
 layd hi at the fete of a yōge
 mā: that hyghte saule and af
 ter was saynte poule. Thē
 ne whā saynt stephē sa we
 y he myghte not leaue her
 malysce by reuelacyon the
 wīg: he tourned to deuoute
 oreysons praynge and yet it
 wold not be. And thenne
 they casted stones at hyz and
 smote oute his Brayne And
 thēne he cryed to god and sa
 yde: (Dñe iesu suscipe spm

meū) ¶ Thou lord take my
 spyrite for he wolde praye
 more deuoutly for his ēmy
 es: thā for hiselfe He kneled
 do wne to the grounde and sa
 yd (Nōt ignosce illis qz nesci
 unt qd faciūt) fader forgy
 ue hē for they wote not w
 hat they doo: & anone he sle
 pte in god. Now take hede
 what brenyng loue he had
 in his hert to god that: pra
 yed more deuoutly for his
 ēmyes thā for hiselfe: i this
 he gaf an ensāple to all cri
 sten peple to be i charyte e
 che one with other and to
 praye for his ēmyes: & hem
 that pursued hi: and dyde hi
 diseale (Uniuersa delicta
 cooperit charitas) Char
 yte hydeth euery trespassse.
 for he y prayeth for his en
 myes y māterthe hyz with
 ony diseale: & suffreth pacy
 ently: he is a marty: byfore
 god. For there is thre māer
 of materdomes. The fyrst
 is by passyon & wyll therto
 by wyll withoute passyon
 by passyon with out wyll

The firste is she wed by saynt stephen: that is set next the byrth of criste for he suffered passyō: and had wyll therto: saynt Iohā the euāgelyst he had wyll but noo passyō. The inocētis they suffered passyō and noo wyll therto but apest wyll. Th^y may a man be a marty^r though he she be not his bloode that is whan he suffereth grete wroȝ of cursed peple & thāketh god therof: and take it with good wyll & prayth for his ēmpes deuoutly in clene charyte. Now take hede & ye shall see how thise thre were i parfyte loue & charyte. Saynt stephē whā he shold depe he knelled wone: & prayed for his ēmpes. Saynte iohā whā he wēte to warde his ende he sayd ofte to hē & lad hym Childern loue togyder for charyte is puough to pour saluacyō. The inocētes for they were so yōg & they coude not speke: yet they shewed loue by sygne: for they

dyde laughe: & playe with her hondes whā they sawe the knyghres cōe with her byrgt swerdes to slee hem: ne for saynt stephen was so glorious a marty^r god shewed many fayre myracles for hym.

¶ Narratio.

¶ There was an honest man & had seue sones & .iii. doughters but i myse hap vpon a daye alle they wra: thet the moder at ones & in a grete angre she cursed hē all at ones. And ande there fylle grete vegaūce vpo hē for there cōe suche a sykness on her pūp mēbres & they were so sore gna wen that they myght noo where abyde for wo: but walked vp & dōwne in the cōūtreȝ lyke madde bestis & all the peple & sawe hem: had grete pyte of thei. Thēne happed it soo that one of the bredern & hisght paule & a suster & hyght oalyda cōe in to the chirche of saynt stephē: & there they herde peple tell how deuou

De sancto stephano.

tely saint stephen prayd for
his emyes þ̄ martred hym
anone they kneled to wne
prayd to saynte stephen to
pray to god for hē & they w-
old be his tru seruauntes: &
kneled to wne i the chirche:
prayēg saynt stephē hertly
of his helpe & anōe they fel-
le a slepe in syghte of all the
people & so where hole: & a-
none wēt after thother bre-
dern & sustern: & they were
holpē all i the same wyse.

¶ Narratio.

¶ Another myracle saynt
austē telleth how thē was
a senatour of Rome wēt to
hirkin & there he made a fa-
yr chapell of saynt stephē &
there he deyed & was berped
in the same chapell. Thēne
longe after his wyfe wold
hōe i to her couētry & wold
seyne haue had her husbō-
dis bones with her i to her
owne country: & prayd the
bysshop þ̄ she myght ha-
ue hem thenne the bysshop
brought saynt stephē's bonis:
& her husbōdis bonis to her

& sayd. I know not thy hus-
bōdis fro saynt stephē's thēne
she sayd I know my husbō-
dis bonis wel ynough: & to
ke saynt stephē's bonis i stede
of her husbōdis. Thēne w-
hā she cōe ferre i the see an-
gellys sōg with grete melo-
dye i the eyre & there was a
passynge swete sauour þ̄ co-
me out frō the bonis þ̄ pas-
sed ony spycery i the worlde
& anone they herde fendis
crye i þ̄ eyre & sayd wo wo
is vs for stephē bereth vs &
brēneth vs bytterly & ther-
with reysed a grete tēpest
þ̄ the shyp mē wēt for to ha-
ue be drowned for grete fer-
rere cryed to saynt stephē &
anone the tempest sealed.
Thēne the people herde the
fēdis crye th̄: thou cursed
pryce our mayster thou no-
we may doo noo thyng to
this shyp for stephē oure ad-
uersarye is therē. Thēne þ̄
pryce of fēdis sent. v. fēdis
for to brēne the ship but thē-
ne goddis āgell was redy &
droue the fēdis i to the gro-

unde of the see & whan they
cōe to the lōde with the ship
sendes cryed & sayd goddis
seruaūt cōet þ̄ was stoned
to deth with the Jewes &
thēne in worship of saūt ste-
phē the people made a chir-
che & layde his bonis therin
whē god wroughte many
a fayr myracle for hym.

De scō iohē euāgelista.



Dod frendis
suche a day ye
shall haue a
hye fest in holi
chirche the feste of saūt Jo-
hā euāgeliste: te whiche w-
as goddis o'wne derlinge
wherfore all holy chirche
maketh mynde: & mēciō of
the specyalte þ̄ our lord gaf
to hī afore any other of his
discyples: our lord gaaf hī
grace to kepe his v̄gynpte:
& of kepig of his mod: & our
lord she wed hī his p̄uite he
gaaf hī grace to kepe his v̄-
gynpte þ̄ is maydēhode For
this history telleth & the peo-
ple haue oppynon whan

Johan shold wedde mary
mawdaleyn: chrisse called
hym & he cōe & se wed hem
and Johā lesse the wordes
vanyte & se wed our lord: et
soo kepte hī selfe clene ma-
yde tyll he passed out of this
worlde i preuyng of this w-
hā Domyciā thēperour of
rōe herd the peple telle that
Johā preched in a couētre
that was called Alsa: and
there Johan made to bylde
many churche: & whan the
ēperour herde that . he sēte
after Johan & made hym be
putt in a brasō tonne full of
sethyng oyle And whan
Johā had lōge sodon theri:
that all the peple weente
that he had be alle to sodon
and dede. Thenne the
Emperour bad open the
tonne. & whan the tonne
was open Johan come ou-
te of the tōne: ad as he was
cleene of alle synne: so was
he clene of all brennyng or
harne i alle parties of his
body & an other harde tour-
mente he had on a dye.

De sancto iohāne euāgelista

Johā saw a tēple of Jewes & was ful of mawmetry. And thenne he prayed to god to dystrope it. & anone ther with it fell downe to the grounde all to powder. wherfore arystodimus the bisshop of the tēple was so wrothe y he putte Johā in to prysō. Thēne sayd iohā: yet wilt thou that I shall make the: helyue in Ihesu criste. Thēne sayde arystodym⁹. I wyll make benyn & make two mē to drynke it byfore the. And whā thou seest hem dede. drinke thou therof withoute harme: & than wyll I byleue on thy god: thēne sayd Johā: goo & do as thou sayst. Thenne ordyned the bysshop poyso & fet. ii. men out of prysōn y were dāpned to drynke of the poyso & anone they were dede. thēne sayde Johan: yf thou gyue me benyn to drynke I shall calle to my god. And thēne Johā toke the poyso & blessyd it & drāke therof. And he was ne-

uer the worse but rader semeth the better & the fayrer for as he was cleene frō synne: so he was cleene frō alle greuaūce of the popson. yet sayd the bysshop: he wolde not beleue vnto the tyme he see thise. ii. mē arered from deth to lyfe y were dede. thēne iohā cast of his cote & sayd (Māde & mitte hāc tunica sup corpa defūctorū) Goo & laye this cote vp on the dede bodpes & say thus. the apostle of Iesu crist set me to you & bad y ye shold aryse vp i goddis name. & anone they rose to lyfe ayen thēne the bysshop with many othet tomed ād by leued i Iesu criste: & Johan crystened thei: ād aft the bysshop was a full holy mā th⁹ Johā had grace to kepe hi cleene bothe in body ād soule. And th⁹ he was a martyr tofore god. In wistōdyng of synne. And also he was the keper of the moder of god. For our lord Iesu saw the grete clēnesse that was in Johā befoze all

other. whā our lord sholde
depe: he sayd to Johā (Ecce
mat tua) See thy moder &
he toke Johā the kepige of
his mod. And our lord sayd
de to his moder (Ecce fili
tuus) See thy sone: & soo by
toke eyther to other: & whā
our lord was dede & layd in
his tōbe Johā toke oure la-
dy hōe with hī i to his hous
& kepte hez tyl our lord iesu
fyrst was rysen frō deth to
lyffe ayē: and whā our lord
was styed vp in to heuē: he
kepte our lady in the same
chābre as lōge as she lyued
aft: th⁹ he had grace of kepi-
ge of goddis moder And he
had grace of knowyng of
cristis puyte: for this was
fyrst whā our lord satte atte
his souper on the retur sa-
dy: fore grete loue þ Johā
hadde vnto our lord Jesu
crist: he layde his hede to cri-
stis brest. And in the same
wyle as a mā layed his bo-
dy downe to a well: & dryn-
keth his body ful of water
Right soo Johā drāke his

soule full of ghoostly wysdō
at cristis brest & atte the sa-
me tyme our lord shewed
hym all his pzeuyte before
all other. And for he was
olde: and wold not leue to
preche the worde of god the
the ēperour exyled Johā hī
self allōe i to the yle of path-
mosse And thē god shewed
him the apocalypyes of the
worlde ād of the daye of wo-
me. And as he sawe it: he
wrote it: i grete iformacyō
of holy chirche. But after
whā the ēperour was dede
Johā was called ayē to the
cyte of ephese. for there he
was bisshop: & he cōe theder
And there was a wedowe
þ hyghte druspana þ was
dede: and layed on a bere.
Thēne Johā sawe moche
peple wepe for her & thēne
he sayd drusiana aryle vpa
make me some mete & ano-
ne she rose & wēte forth: as
she had rose from slepe.

¶ Narratio.

It happed on a tyme theē
were. ii. pōge mē by pchyn

De sancto iohāne euāgelista

ge of iohā: they sold alle the good that they had. & wete forth with Johan: for they were ryche mē: thēne on a daye as they cōe to the cyte of pargame they y were her seruantes a lyppl tofore wē well arayed & were ryche mē: & they were pour men. Thēne by tēptacyō of the fende they forthoughte all her purpose: ād were sorp y they had lost her godes Soo anone by reuelacion of god Johā knewe her purpose & her hertes: & sayd he saw y the fēde tēpted you ād maketh you to fortpnke your purpose y ye were in to serue god. But goo ye to the wood: ād eyther of you bryge a burdē of smale perdis: & soo they dyde Thēne thorough the prayer of Johan god tozned the perdis in to gold and thēne sayd Johā to theym thus. Now take ye this gold & be ye as riche as ye wē tofore And know wel y hpe haue lost the kīgdom of heuē. Thēne happed

it y there was a mā dede the same tyme: & the mod of hy saw Johā: & anone felle downe on her knees & prayed hy y he wold reyse her sone to lyffe: as he dyde the wydwe. Brusiana. Thēne prayd Johan to god: & this dede man rose anone ayen to lyffe Thēne sayd he to hym I byd the telle thyse t woome what thou haste seē: ād what ioye was ordeyned for hē & how they haue loste hit And thēne the man: tolde of the ioye of paradys & of the paynes of purgatory & of helle: how strōg & how horryble they were: and how glozio⁹ the place was ordeyned for hē: & how sorp her good angelles were: for they had loost y glozio⁹ blisse of heuen & how moche. Ioye the fēdes made of the tournyng of hē: And thēne the same men were sorp: & cryed to Johā & prayd hym to praye to god for hē: & wept sore. And Johan sawe hē wepe: he prayed to god

for hē & gaaf hem penaūce.
And whā he had done soo:
anone the golde touned in
to yerdys ayen: & after they
were holy men.

C Narratio.

C Another holy reuelacyō
Johā had shewed by the p̄
upte of god It happed on a
day: he saw a childe: & was
lyke to haue be a mā wher
fore Johan brought hī to a
bysshop: & bad hī kepe the
childe and teche hī: for in ty
me comynge: he shall be a
mā: & so this bysshop kepte
hī. And whā he cōe to man
nis state. he gaaf hī al to fo
ly: & felle i zpany of theues:
& in a whyle after he was a
mayster theef: and the leder
of hē. Thēne by reuelaciō
of god Johā knew alle this
well ynough: & come to the
bysshop. And asked hī whē
this childe was: & the bys
shop tolde hī thā Johā bla
met hī: & sayd & he had myf
gouerned the childe thēne
Johā was olde & might not
wel goo: he toke an horse: &

rode there as the theues w
ere: & whan the theef sawe
Johā anone he fled a way:
thēne Johā rode aft hī: and
cryed & sayd (Quid fugis
o fili mi.) Thou my sone:
why fleest thyf: abyde
my dere sone & speke with
me thyf is olde: & may
not wel goo & thenne at the
last this man abode: thēne
Johā pched so & he lefte his
foly: & aft was so holy a mā
& he was a bysshop. Thus
had. Johan reuelacyon of
goddis p̄upte. **Narratio.**
C It is wretē in the lyfe of
saint Edward the cōfessour
& lyeth at west mynster: &
sainte Johā the euāgelyst ap
pered to saint Edward as he
wēte a p̄cession at the halo
wig: of a chirche. saint Johā
appered to hī i lykenesse of
a palmer: & prayed the kige
of good: for saint Jchānis lo
ue the euāgelyst: for the kig
loued saint Johan wel but it
happed that the kig had no
thige redy thē: but as he to
ke a rige of his finger & gaaf

De sancto iohāne euāgelista

hym & soo saynt Johā had
the ryng vii. yeres after: and
thēne saynt Johā appered
to. ii. knyghtes þ̄ wē beyōde
the see to wardes Jh̄lm &
asked thei how the kynge
fared: and had grete hī wel
in this tokē: & toke hem the
ryng & aske the kynge: for
whose loue he gaaf þ̄ a way
& byd hym make him redy:
for he shall deye soone & so
he dyde.

¶ Narratio.

¶ Another sayr reuelacyō
he had whā he was c. wynter
olde: & xvii. thenne our
lord cōe to hī with his disci-
ples: & sayd th̄ (Veni dile-
cte mi q̄ t̄ps est vt in mea
mēsa cū fr̄ib̄ tuis epularis
Cōe welbeloued derlynge
for now it is tyme þ̄ thou
cōe: & ete with thy bredern
at my borde i my fest. thēne
Johā rose vp anone & wold
haue goo forth with hī: thē
ne sayd our lord to hī vpon
soday Thou sal be with me
Thēne by sonday he was
passynge feble (Die dñica
cōuenit ad iohannem vni-

uersa multitudo populi)

Soo on the soday: there cōe
to Johā a grete miltitude of
peple & thēne Johan made
hem to lede hym to the chir-
che: and as he myghte: spe-
ke he sayd to hem þ̄ ledde hī
thus (In fide sitis stabiles
et in mādatis dei feruētes)

Be ye stable and sadde i the
seyth: et feruent in the con-
maūdemētis of god Then
ne sayd one of hē. why say
ye thus ofte to vs. thenne
sayd he: yf ye loue togyder &
be i p̄fyghte charyte: & sted-
fast i þ̄ seyth. it is ynough to
saluacyon: and therfore be
ye stable in þ̄ seyth & feruent
in þ̄ cōmaūdemētis of god
And thēne he cōmaunded
to make hym a graue befo-
re þ̄ aulter And whā it was
made he wēt in to it: and
thenne cōe suche a lyght a-
bout hym a grete whyle þ̄
noo māmyght see hym.

And whā this lyght was
gone: the graue was full of
manna: et welled vp as
do oth sonde in þ̄ voater.

And thus he departed oute
of this worlde i to the blyſſe
of heuē: & neuer shall ha-
ue ende. To that blyſſe bri-
ge vs all to: he that deyed
on y rode tree for all māki-
de. Amē. ¶ Scōꝝ inocētiū



Ood frendes
ſuche a day is
called Innocē-
tes day ſome
peple calle it chyldeſmas
day: for childern were ſlay-
ne y day for criſtis ſake.

They be called Innocētes:
that is to ſay withoute ſyn-
ne. For they dyde no ſynne
For they dyde no ſynne. for
god is euer gretely greued
with ſynne: & in eſpecyall
with proude peple: ayeuſt
her neyghbours doyng hē
wꝛōge: thye Innocētes dy-
de neuer ſyne ne cōſentyn-
g to ſyne wehrfore I may wel
ſay that they lyuet here
without ſhame & deyed w-
ythoute blame & were cry-
ſtened in her owne blood at
home and ſome i her mothers
armes Holy chyrche as thiſ

day ſyngeth & redeth in the
worſhpy of thye Innocē-
tes. For they were within
two yere of age: & therfore
they were not a ſhamed of
her owne ſhap For they w-
ere not deſoiled with no
maner ſpote of ſynne. but
the ſynne that they had of
the dra wte of kynde: of our
fader adā & eue For adam &
eue were in the ſame wyſe i
paradiſe in y ſtate of Inno-
cēcy. For they were naked
but they wē not a ſhamed
of her ſhappe all the whyle
they were with out ſynne
but whan they had ſynned
they ſaw her owne ſhappe
& were a ſhamed therof: &
couered her ſhap with leues
of ſygge tree right ſo whan
ſyne begineth to take rote i
a childe thēne inocēcy goth
a way fro hym for he kno-
weth good fro ylle: & ylle fro
good: & leuet y good & doth
y euyl thēne he ſyneth and
thēne he is not inocēte noo-
lēger: for thēne greueth he
god but thiſe childern liued

Sanctorū innocentīū.

not soo lōge to know that
one frō that other: but were
sleyne withī age of inocēcy
whēfoze they lyued her lyfe
without shame & blame.
Foz kyng herode & kyng
of Jewes made to flee hem
withoute gylte. Foz whan
the.iii. kynges cōe to kinge
herode & sayd to hym (*Ubi ē
q̄ nat⁹ est rex iudeorū*) whē if
he & is borne kige of Jewes
& bad hī tell hē: foz they wē
cōe to worshyp hī ferre ou-
te of the est Thēne was kig
herode foule astonyed of her
wordis & asked hī clerkis
where this childe sholde be
borne: & thei sayd ī bethleē
iude And thēne kyng hero-
de tolde hē so & bad hem go
thyder & worshyp hī & cōe
ayē by me that I may go &
worshyp hī also: & so the kī-
ges wēt theyder and wor-
shypped crist: & whan they
had done her offryngis to
crist (*Per aliā viam reuer-
sunt in regionē suā.*) By a
nother waye they tourned
homz ayen. Foz the angell

bad hē doo soo in her slepe.
Thēne was kyng herode
wōder wrothe And anone
ordēnyed to slee crist: & w-
hā he had made all redy thē
to: it happed soo & the Em-
perour of Rome sēte aft hī
foz to come to hym ī all the
hast that he myght foz.ii. of
his owne sones had accu-
sed hym to the emperour of
treson. Thēne herode leste
all his purpose of crist as at
hī tyme & rode to rome & had
the better of his sones And
come home ayē with more
worshyp thā he had tofore
But yet alwai he thought
to sle crist: leste crist had cōe
to mānis astate & wolde ha-
ue put hī out of his kyngdō
Thēne sent he anōe: & bad
hē slee all the childern & wē
in bethleē & in the countrey
aboutē: & were within two
yeres of age: and that were
borne the same day and soo
they dyde. Foz kyng herode
was goynge & comynge
& so tarpyng two yeres &
therfoze he made flee all &

were within two yeres of age. And for he was soobegable: in party it fell on himselfe: for a childe of his owne was slayne: among other the same tyme but there come an āgell to Joseph & sayd to hym. (Accipe puerū & matrē ei⁹ & fuge in egyptū) Take the childe & his mother: & flee in to egypte & be there & soo he dyde. Th⁹ innocētes wē slayne without blame and they wē not ashamed of theyꝝ owne shap pe & they were cristened at home i theyꝝ owne blood: & not i noo fōte. Therfore ye shal vnderstonde y there is thze maner of cristenyns. One is in water as we be cristened i the fōte. Another is as thise childern were cristened in her owne blood & a thousād maters moo that shed her blood for cristis sake. The thyrde cristenynge is in the feyth i the whiche all patriarkes & pphetes: & other holy faders: y were byfoze the incarnacyon of

oure lordē Jhesu criste y beleued verely in the comynge of crist: they were cristened in the feyth. Th⁹ ye maye see what enemye y tyraunt kige herode had to shed so many childerens blood for cristis sake y trespassed not to hym: nor to none other. There wept many a mod for theyꝝ childern at y tyme but god wrought full fayr for hē & that tyraūt she wet enemye: & it fylle on himselfe for as he pared an apple with the same knyfe he slew hymselfe. Thus he was glad to shed blode gyltes: and therfore at the last he shed his owne blood for he y is with oute mercy & euer begable ofte tymes begaunce fallēt on hymselfe. And he y loueth to do mercy shall haue mercy ād this I may pzeue by an ensample.

¶ Narratio.

We fynde i the lyfe of saīt siluester how gstatine the peour wal mesell & by cōseyl

De natiuitate domini

of his leches he made to ga-
der. iii. M children for to be
slayn & all her blode shold be
gadered i to a vessell & tēpe-
rour sholde be bathed all
hote there i tyll it were cold
thēne this childre were ga-
dred i to a place & tēperour
cōe ridynge i his chare: but
whan he cōe nye thē as the
moders of thise children wē
the moders of the children
wept & crydē & made grete
wey mētaciō to thēperour
& made a dere full noyse the
ne asked temperour what
wymmē they were & made
that wey mētacyō & the pe-
ple sayd & they wē the mo-
ders of the children & shold
be dede for to hele hi. Thē-
ne sayd thēperour: it were
a delefull dede of vs al to ma-
ke thus many to be slayn &
ben sayd bodys to hele one
fole body & I am but one
mā as a nother is: & many
of thise her after may be ful
good mē & worthy: & stonde
thēperour in good steder
flape sayd thēperour I

wyll not do so: but eue-
ry woman take her chyld
apē home with her & they
shall not be dede for me &
thenne were the wymmē
glad & mery & tokē her chil-
dre with grete ioye to hent
& wēt home thēne & nyght
after as this ēperour lay in
his bed peter & poule cōe to
hi & sayd. For the grete cō-
passiō & pyte & thou haddest
on & wymmē & her childre
therfore sēde a ster saynt sil-
uester & be cristened & thou
shall be hole & so he dyde &
assone as he was cristened
the lephode fylle i to the wa-
ter & he was clene sayd & ho-
le. Thē ye may see how he
& wyll do mercy shall haue
mercy & they & dooth vega-
unce shall haue vengauce.
Soo dyde herode vegaunce:
& it felle vpon hym selfe & cō-
stacpne tēperour dyde mer-
cy & he had mercy & grace I
hope for euermore & soo mu-
ste we alle. Amen.

¶ De sancto thoma archie-
pyscopo cātuariēsi.



Dod me
 & wpm
 me suche
 a day pe
 shall ha
 ue saynt
 thomas
 dape that was slai for that
 righte of holy chirche: and
 the law of this lōde this ho
 ly man sait thōas was boz
 ne i the cyte of lōdon: & his
 fader was called. Gilbert &
 was shpyref of lōdon. Thē
 ne afterwarde he ordeyned
 hiselfe wēt i to y holy lōde: &
 there he was take & put in
 pryso: thēne cōe a worshyp
 full womā to hī & sayd: yf he
 wold plyght her his trouth
 to wedde her: she wold hel
 pe hym ād byrnyng hym out
 of dysseale: & he dyde so thē
 ne cōe gilbert home i to en
 glōd: & whā this womā sa
 wher tyme she cōe after &
 met in lōdon at y chirche of
 poules thēne gylbert made
 the bysshop to cristen her &
 afterwarde for to wed thei
 toggyd & gilbert gate saynte

thomas on this woman.
 So whā she was with chil
 de she dremed in a nyghte y
 she cōe to saynt poules chir
 che but whā she wolde ha
 ue gone in: she thoughte
 her wombe was so grete y
 she myghte not i to the chir
 che by no way thēne on the
 morow she wēte vnto her
 zfellour & tolde hī al the dre
 me thēne sayd he dame be
 glad y take god hyghly for
 thou halte a childe i thy bo
 dy y all holy chirche shall be
 to lpyl to receyue hī thēne
 was she gladde & thanked
 god hyghly. & so sone after
 this childe was borne & w
 as called thomas. Thēne
 by space he vered a mā: ād
 so he was a mā in all degre
 for he serued the kige mā
 ly & serued god worthely. &
 deyed for the lawes of holy
 chirche mekely I maye w
 el say he serued y kig māly.
 For whā he was made Cha
 ſicler of englōde: this lōde
 was so full of out londysle
 mē so soze ouerlet wit thei

De sancto thoma archiepo catuariensi

þ there myghte no mā goo
by þ waye vnrobbed. but i
thort tyme after. Thomas
wyth his wysdome & his
māhode droue theim out of
this lond that all the peple
myghte goo vnrobbed. Tho
mas was also manly in re
parige of the knyges ma
ners: þ were lete downe &
dylstroyed ad in especyal the
knyges paleyses at Wodon
& at westmynstre þ was all
lete falle downe. but bet
wene Ester ad wytsontyde
Thomas made to repayre
it apen. For he hadde there
so many werke men of di
uerse craftes: that a man
tholde vnnethe he. his fe
lowe speke. for donyng of
strokes. He was also māly
in dedes of armes: for there
as þ kyng hadde many ca
stelles and townes oute of
his hōdes And he spete mo
che good to gete theim: and
shedde moche blood for the
getyng of thei apē atte the
fyrst: ad they were holde out
of his hōdes. Thēne thōas

with his wit & wysdome
thei apē. Also whā he was
in the kiges werres of Fra
unce he qtte hi so māfully:
that whā the kyng of En
glōde had exiled thomas:
the kyng of Fraunce was
his cheef helpe & socour. Al
so thōas was as māfull in
his araye: for he was clo
thyed i the best & rychest clo
the & furre that myght be
fōude. And also his apare
yll his sadles: bydles shone
as byghte as ony syluer he
was also māfull i his hous
holde. For his halle was e
uery day i somer seasō stre
wed with greene rylshes &
i wynter with clene heye:
for to saue the knyghtes
clotes þ latte i the flour for
defawte of place to sytte on
for there cōe so many euery
daye to ete of his mete & dri
ke. For he wold haue al ma
ner of dencies þ myghte be
fōude i this lōde. In soo mo
che þ the king hifelse many
tymes vnwarned come to
thōas to mete bothe for lo

he had to thōas & also
the araye: & also the re
uey was i Thōas hous
holde For there spoke so mo
che peple worship by thōas
And for more truer & also
beter loue y thēne was byt
wene the kyng & Thomas
whyle it laste was neuer
byt wene t wo mē. wherfo
re I put this ensample. It
happed y it fell in a cold wi
ter as the kyng & thōas cōe
ridynge to gydder i the che
pe syde at lōdon The kyng
was ware of a pour man
that was well nere naked:
and had noo clothes. And
was soore a colde. Thēne
sayde the kyng vnto tho
mas thus It were a greete
almes dede to gyue to this
poure mē bet clodes. Syre
sayd thōas of suche ye shold
take hede. Thēne had tho
mas a cloke of godd scarlar
te & wel furred with ryche
furre thēne the kyng layde
his hōde on this clothe And
wolde haue pulled yt from
thōas: for to haue gyue to

this pour mā: but thōas hel
de it faste. and th^o they wast
led lōg i so moche that they
were lyke to fall to the gro
ūde But atte the last by fa
uour thōas suffered the kīg
to take his clothe of. And
thēne the kīg caste it to the
pour mā & bad hi rēne a w
ay fast ad selle it ad bye him
other. And yf thou be set it
well thou mayst te fare the
bett euer whyle thou lyuest
Thēne thōas feyned hīsel
se wrothe But in his herte
he was well plesed y his ro
be was so well besette Thē
ne the peple merueyled gre
etely wiste what was byt
wene the kīge & thōas but
whā they saw what it me
aned the peple wē glad ad
thei had grete sporte therof
this I say for to the we pou
ēlāple ho w wel they loued
to gyd: th^o thōas serued the
kīg māfully Also we muste
lerne of our olde pattrōe saīt
thōas to serue god duouteli
for he serued god ful duoute
li For as soe as he was mā

De sancto thoma archiepo cantuariensi

archiepyshop of Caunterber-
y anone he tomed his ly-
uyng in to better lyuyng: &
thoughte to serue the kyn-
ge of heuē as wel as he had
the kynge of this worlde by-
fore. Thēne anone he layde
a waye scarlet & riche fur-
res. And wered clothe of
mydle pryse. & caste away
sylke & sendell: and wered
heeres nexte his body: that
was right harde and a bre-
che of the same: in whych
was so moche vermi that
it was an horryble syghte
to see but this knewe but
few people. Also every we-
nesdaye & frydaye he ma-
de his confessor to bete hi:
wyth a rodde vpon the ba-
re body: lyke as a chylde is
beten in the scole. Also he vs-
sed every daye to washe. iiii
poure mēis fete knelyng
on the grounde: & thenne he
gaf eche of theym fowpēs
and also moche more pena-
unce he vled in prayng: &
wakynge: that were to mo-
che to tell at thys tyme.

Thēne whā thomas was
in the abbey of pountney.
vpo a day whā he had sayd
masse he kneled downe be-
fore the aulter: & his prayers
thēne the abbot of the same
place had to speke with hi
stode vnd a pyler & abode
thomas. And he saw how
our lord iesu crist appered
to thomas. And tolde hym
how he sholde be slepne in
Caunterbery in his owne
chirche for his sake. & bad
hym be stedfast: & holde for-
the as he had begō. Thēne
cōe thomas oute of his cha-
pel: & anone the abbot fell
downe to the grounde & sayd
Syr ye maye blyss the ty-
me & the our that euer ye
were borne. & also blessed
myghte she be that euer dy-
de bere you: for to haue su-
che a vpsytacyō as I haue
herde you haue: thēne sayd
thōas I charge the & thou
neuer tell it to noo man
whyle I am alyue: noo mo-
re he dyde. But whan tho-
mas was dede he tolde it

openly to all the peple thus
I may well say þ thomas
serued god deuoutely. Also
he deped for the aw of holy
chyrche mekely: for whā he
saw the kynge begā to ma
ke lawes to ouerset te holy
chirche: & suche lawes as
wold haue destroyed the lō
de. Thēne thomas put hī
selfe forth. And repleued þ
kynge of his myssdedes.

Thēne was the kige wro
the. And made a parlyamē
te at northhāton & for tho
mas wold not set his seale
to the cursed lawes þ the kī
ge & his soȝr cōseyl had or
depned and made anone
they called hī a traytour: to
the kynge & exiled hī out of
the lōde. Thēne thomas
wēte to the kynge o ffrāū
ce for socour & helpe: & full
goodly & mekely he recey
ued hī & al his clerkes and
fōde thei almoost. vi. yeres
all þ they behoued. Thēne
grete disease: & greuaunce
thomas hadde of the kynge
of Englōde & all he suffred

mekely. Thēne by cōseyl
& counseyl of the pope & of
the kynge of ffrāūce there
was made a feyntē loue
dape betwene the kige & d
thomas. But whā þ kynge
shold haue kyssed thomas:
he wolde not. For he sayde
he had made his othe: he
wolde neuer kyss hī: but
bad hī yngo hōe to his chir
che baldely. Thēne by the
cōseyl of the kige of ffrāū
ce: & byddyng of the pope
Thomas cōe home to caū
terbery. Thēne were there
iiii. cursed knyghtes of ly
uynge þ thoughte to haue a
grete thanke of the kynge: &
made her a vow togyder to
slee thōas. And soo on chil
dermasse dape all moost all
the nyght they wēte to cōe
to caūterbery: & come in to
thomas hall. Sȝr Reynold
beriston sȝr wyllm tracȝ
sȝr Rycharde bȝetō & d sȝr.
Hew morley thēne sȝr re
ynold beristō for he was best
of kynde: anone he sayd to
thomas The kynge þ is be

p̃ode the see sent vs to the: &
 bat that thou shold assoyl
 the bysshop & thou cursyd
 deste thēne sayd thōas: they
 be not acursed by me: but
 by the pope: & I may not as
 soyle & he hath cursed well
 sayd Reynold: thēne we see
 thou wolte not do the kny-
 ges byddynge & swore a gre-
 te othe by the eyen of god:
 thou shalte be dede. thenne
 cryed the other knyghtes:
 sle: sle: & they wēt do wne to
 the courte & armed theym.
 thēne prestis & clerkis dre-
 we theym to the chirche to
 thomas & spered the dores
 to hē but whā thomas her-
 de the knyghtes armed: &
 wold cōe in to the chirche &
 myght not he wente to the
 doze & vnbarred it & toke o-
 ne: of the knyghtes by the
 hōde & sayd it befemet not
 to make a castel of holy chir-
 che & toke hē by the hōdes &
 sayd cōe in my childeren in
 goddys name Thēne for it
 was derke & they myghte
 no see nor knowe thomas

they sayde where is the tra-
 ptour: naye sayd thōas: no
 trayptour but archbishop
 Thēne one sayd flee for
 thou arte dede. naye sayd
 thōas I cōe not to flee but
 to abyde. (Ego p̃ deo mort-
 paratus sū p̃ defēsiōe iu-
 sticie & ecclē libertate) I am
 redi to depe for & loue of god
 and for the fredō & ryght of
 holy chirche. Thēne reyn-
 nold wit his swerde popne
 put of thomas cap: & smote
 at his hede & cut of his cro-
 wne & it hēge by lyke a dyf-
 she. thenne smote a nother
 at hē & smote it all of thēne
 felle he do wne: to the grou-
 unde on his knees & elbo-
 wes & sayd. God in to thy
 hondes I putte my cause &
 the ryght of holy chirche: &
 so deved: thēne the. iiii. kny-
 ght smote & his half stroke
 fele vp on his clerkes arme
 & held thōas crosse before hē
 & so his swerde fell do wne
 to: & grounde & brake of the
 popnt. & he sayd goo we hēs
 he is dede. And whan they

were at the dore goynge Rob-
bert broke went ayeu & set
his fote to. Thomas necke
& thrust out the brayn vpo
h paupmēt th⁹ for h right of
holi church & the law of the
lōde thomas toke his deth.
Thēne how this martyr
dō was known in hirlm
pe shall here. there was an
abbey of mōkes i h whiche
h same day & h same tyme h
thomas deyed a monke lay
at h deth. thēne for he was
a good hōly man of luyng
his abbot bad hī yf it were
no to godis displey? whā
he were dede he sholde cōe
ayē & tel hī how he ferde: &
so whā he was dede he cōe
ayē & tolde his abbot whā
he deyed: an āgell broughte
hī before god: & as he stode
there he sawe a bissshop cōe
with a grēte cōpany of an-
gellis & othēr sayntis & sto-
de before god at his iugēmēt
& his hede dropped downe
of bloo of woundes that he
had tēne sayd our lord to hī
th⁹ it besemeth a mā to cōe

to his lordis courtes anone
our lord set a crowne on hīs
hede: & sayd th⁹ to hī Almo-
che as I haue grue to peter
and poule so moche Joye I
graūt the & the mōke sayd:
here by I know well h thī
is h grettest bysshop i ēglōd
& is slayn for goddis sake &
wete ye well h I go to euer
lastig blyss. This tolde the
pīatke of I hrlm sone after
h thōas was dede there cōe
in to engelōd after peple to
fyght ayē the hethē men.

C Narratio.

C Also there was a byrde
that was taug to speke co-
wde & say saynt thomas as
she hadde herde othēr pilgry-
mes to soeke moche of saīt
thomas & it happed on a ty-
me this byrde sat without
his cage: & there cōe a spere
hawke & wold haue slayne
hī & anone h byrde cryed on
saīt thōas helpe ād anone
thī sphawk fel downe dēd
thēne saīt thōas of his gre-
te grace & goodnes herde h

pode the see sent vs to the: & bat that thou shold assoyl the bysshop & thou cursyddeste the: he sayd thōas: they be not acursed by me: but by the pope: & I may not assoyl & he hath cursed well sayd Reynold: the: we see thou wolte not do the knynges bydding & swore a grete othe by the reyn of god: thou shalte be dede. thenne cryed the other knyghtes: fle: fle: & they wēt downe to the courte & armed theym. the: prestis & clerkis drewe theym to the chirche to thomas & spered the dores to hē but whā thomas herde the knyghtes armed: & wold cōe in to the chirche & myght not he wente to the doze & vnbarred it & toke oone: of the knyghtes by the hōde & sayd it befemet not to make a castel of holy chirche & toke hē by the hōdes & sayd cōe in my children in goddys name The: for it was dayke & they myghte no see nor knowe thomas

they sayd where is the traytour: naye sayd thōas: noo traytour but archiebysshop. Thenne one sayd flee for thou arte dede. naye sayd thōas I cōe not to flee but to abyde. (Ego. p deo mort paratus sū. p defensione iusticie & ecclie libertate) I am redi to depe for & loue of god and for the fredō & ryght of holy chirche. Thenne reynold wit his swerde poynt put of thomas cap: & smote at his hede & cut of his crowne & it hēge by lyke a dysche. thenne smote a nother at hē & smote it all of the: felle he downe: to the grounde on his knees & elbowes & sayd. God in to thy hondes I putte my cause & the ryght of holy chirche: & so deyed: the: the. iii. knyght smote & his half stroke fele vp on his clerkes arme & held thōas crosse before hē & so his swerde fell downe to: & grounde & brake of the poynt. & he sayd goo we hēs he is dede. And whan they

were at the wyse gorynge Ro
bett broke went apen & set
his fote to. Thomas necke
& thrust out the brayn vpo
h paupmet th^o for h right of
holi church & the law of the
lode thomas toke his deth.
Thene how this martyr
do was known in hirlm
pe shall here. there was an
abbey of monks i h whiche
h same day & h same tyme h
thomas deyed a monke lay
at h dethe. thene for he was
a good holy man of luyng
his abbot bad hi yf it were
no to godis displey^r whā
he were dede he sholde cōe
apē & tel hi how he ferde: &
so whā he was dede he cōe
apē & tolde his abbot whā
he deyed: an āgell broughte
hi before god: & as he stode
there he sawe a bissshop cōe
with a grette cōpany of an
gellis & othe^r sayntis & sto
de before god at his iugemēt
& his hede dropped downe
of bloo of woundes that he
had tēne sayd our lord to hi
th^o it besemeth a mā to cōe

to his lordis courtes anone
our lord set a crowne on his
hede: & sayd th^o to hi Almo
che as I haue gyue to peter
and poule so moche Joye I
graūt the & the moke sayd:
here by I know well h this
is h grettest bysshop i ēglōd
& is slayn for goddis sake &
wete ye well h I go to euer
lastig blyss. This tolde the
p^riatke of I hrlm sone after
h thōas was dede there cōe
in to engelōd after peple to
fyght apē the hethē men.

C Narratio.

Allo there was a byrde
that was taug to speke co
wde & say saynt thomas as
she hadde herde other pilgry
mes to soeke moche of saīt
thomas & it happed on a ty
me this byrde sat without
his cage: & there cōe a spere
hawke & wold haue slayne
hi & anone h byrde cryed on
saīt thōas helpe ād anone
this sphawk fel downe ded
thene saīt thōas of his gre
te grace & goodnes herde h

byrde & wyfte not what she
met moche more he wolde
haue herde a cristē man or
cristē womā þ̄ cryed hertly
to hym for helpe & socour.

C Narratio.

C Also there was a man þ̄
thomas loued passyng wel
i his lyfe & it felle soo þ̄ this
mā felle syke on a tyme & co
me to saint thōas tōbe pra
yng hī of socour & helpe & a
none he was hole: but after
he bethoughte hī þ̄ his syke
nesse was encresyng to his
soules hele & soo wēt aȝen
praynge thomas that yf it
were more mede his soule
to be syke thā hole þ̄ he myȝ
ght be syke aȝen & so he was
& taked god & saynt thōas.
Thēne whā the kīge herde
how god wrought so ma
ny myracles for saīte thōas
he wēt to caūterbery bare
fote & wolwarde & almost
naked saue a fleble cote to
bynde his body in goyng i
þ̄ fene & in þ̄ lake as he had
be a pour man in this lōde
praig to saīte thōas of forgi

uenes of his trespassse: & at
þ̄ tōbe he made all þ̄ couēte
by & by to gyue discyphne
on his bare body wit a rod:
and there he dāpned al soȝ
customes. And false lawes
þ̄ was cause of the debate
betwene thōas: & d the kīge
before & graūted the chirche
her frede aȝen: and wēt his
way. Thēne thise. iiii. kny
ghtes: whā they herde how
god had wroughte for tho
mas they were full soȝ of
her cursed dedes & cursed
the tyme that euer it hap
peth so with hē & lefte al her
lōdes: & wēt to hīlm in to
the holy londe to werre on
goddis ēmpes: but wyllia
tracy was letted by the w
ay: & sylle syke & roted all hī
body: in somoche that hīsel
fe with hī owne hōdes cast
a way his owne flesthe lō
pe mele: & soo deȝed an hor
ryble dethe. And the other
thre also deȝed i a pȝetous
dethe soone after & thus w
ith in. iiii. yeres after thōas
deth they deȝed also wȝe

but as long as they lyued:
they cryed euer mercy to
god and to saynt thomas:
& soo I hope they had.

De circuncisione domini.



God frendis
suche a day is
called new
yers dape: & is
the fyrste dape of the begyn
nyng of the new yere & is
comyng ad if the lasse dape
of the yere that is gone: and
therfore this day ye shall co
me to god & holy chirche to
here your dryvne seruyce
forth this yere. For lyke as
a good seruaunt that hath a
god mayster: maketh his
couenaunt but ones but hol
deth forthe fro yere to yere:
hauing full truste i his may
ster: that he wyll for his go
de seruyce gyue him a gode
rewarde i his grete nede at
te his lasse ende. In the sa
me wyse goddis seruautes
make couenaunt with hym
but ones & is at the cryste

nyng at fonte and there he
maketh couenaunt to be
goddis seruaunt hauyng
full trust i god that atte his
grete nede that if at the day
of dome wyll quyte hym for
his seruyce in euerlastyng
blysse of heuē. And soo wyll
he doo to alle that be good
true seruautes. Thus this
day is called newyers da
pe. Also it is called (Circū
cisio dñi.) The circuncisio
of our lord. Also this dape
called newyers dape for
this is the dape fyrst day of
the kalēder: & the yere gooth
moche by the kalēder ther
fore is it called newyers
dape. Saynt aulsten sayth
this day & this nyght hethē
peple vse many false opiny
ons & witchcraftes: ad fal
se byleue the wiche beu not
to tell amōg cristē peple lest
they tome to the vse wher
fore ye tat be cristē peple be
well ware lest ye be discey
ued by ony false sorcery: as
by takyng counseyll of a
mā a fore a nother i byeng

De circuncisione domini

oz sellpng oz leupng. In the
whiche soe haue dyuerse o-
ppniōs. And yf they be w-
ell shryuē they be worthy
for to haue grete penatunce
for theyr mysbileue for that
cometh of the fede and not
of god This day is called
the circūcision of our lord
for as holy chirche telleth:
this dape he was circūcised
& bled his blode for our sake
for whan h̄ flesche was cut
he bled fast & was full sore:
for he was but yōg & tēder &
but viii. dapes olde and ther
fore he bled the more: thēne
ye shall vnderstōde h̄ he bled
v. tymes for vs (Quia enī
viciū sāguinē suū p nobis
effudit) The fyrst tyme h̄ he
shedde his blod was as this
day: whā he was circūcised
A nother was for fere of his
passyō. For right as a chil-
de wepith for fere whan he
seeth the rodde & hath no har-
me soo the flesche of our lor-
de swet blood for drede of a
strōger passyō that was co-
mynge. The.iii. tyme was

in his flagellacyō whan he
was betē with scourgis: so
h̄ all his body ranne on red
blode. The.iiii. tyme was
whā he was nayled hōde &
fote on the crosse. The.v.
tyme was whā the lōgpus
perished his hert wit a spe-
re: h̄ water & blood cōe cut
of his wōūdis & thēne they
toke vp the crosse with the
body and lyfte it vp on hye:
& sodenly they lete h̄ crosse
fall downe in to the morte-
ple: h̄ all h̄ sene wes beyne
& poites brake & blod & wat-
er cōe out of euery wōūde this
he suffered for vs thēne syth
crist was circūcysed: & shed-
de his blod thus for vs h̄ was
without synne & circūcysed
is for synne remede: & helpe
whi wolde he be circūcised
that dyde noo synne. (Scūs
augustin⁹ dicit ppter quat-
tuor causas) Saint austen
sayth is was for iiii. causes
the fyrst was: for to make a
seeth with h̄ Jewes for el-
les they wold & might haue
sayd h̄ he had not be of her

law wherefore they wold not
 receyue hi nor 2set to his te
 chynge: this was to disceyue
 the fēde. For right as þe fēde
 disceyued adā & eue: & so all
 mākynde was dāpned so it
 felle to crist to disceyue the
 fende where thozug al mā
 kynde myghte be saued the
 ne whā þe fēde saw þe he w
 as circuncypled as a nother
 child he wēde þe he had take
 þe penaunce in remedy of ori
 gynall synne: & so he knew
 hym not fro a nother child
 for yf he had know hi vere
 ly þe he had cōe to haue bou
 ghte mākynde he wold ne
 uer haue tyed the Jewes
 to haue put hym to deth.
 And this was the cause: þe
 our lady was wedded to io
 seph: for to disceyue the fēde
 for the fēde shold wene þe io
 seph had be is fader & not cō
 ceiyued of the holy ghoſte.
 The.iii. cause why he was
 circūcised þe was in confer
 mynge of the olde law in
 grete cōforte to the olde fa
 ders þe were of the olde testa

ment. For & yf he had be cri
 ſtined & not circuncypled it
 had be a grete discōforte to
 al þe were before te incarna
 cyō of oure lord Ihesu crille.
 The.iiii. cause of his circū
 cisyō was for our lord w
 yst well þe there wolde come
 heretykes after: þe wolde
 haue sayde þe crist had a body
 of therchly fātyſye & not of
 fleshe & blod as one of vs
 haue: for a body of thayre
 maye not blede. And ther
 fore to put a way all suche
 errours: crille was circū
 cised & bled in his cuttyng
 of his fleshe þe wyche fleshe
 was cut fro his membre:
 & angell after brought it to
 kyngearles for the moost
 precyous relyke in the w
 orld & for the gretest worſ
 hypp þe he cowde doo therto
 broughte it to rome to a
 chirche þe is called.

(Sancta sanctorum.)

For thys. iiii. causes cri
 ſte was circuncypled this
 day also is called þe vras
 of þe natiuite þe is þe. viii.

day of our lordis byrthe in grete tokenynge to alle vs þe goddis seruauntis to dyncke on thise. viii. dayes þe folowe þe byrth. The fyrst day is to thynke inwardly on þe sede þe we were cōcepued: of þe is so vile & abominable in it selfe þe a mā or a womā be they neuer soo fapre þe they saue the mater they wold be ashamed of hemselfe to thike þe ever he we cēpued of þe so vile thig. The. ii. day is to thike how greuous he peyneth his mod in his birth i somoche þe is a grete myracle of god that she maye haue her lyfse. The. iii. day is to thinke how fleble & how wretched he is borne for alle the bestis of kynde so what they can helpe theym selfe saue only mākynde he nother mayne can helpe himselfe in no degre but deye anone but he had not helpe & socour of othet. The. iiii. daye is bethike how moche perell & drede he lyueth heretore i euery

place de þe folowe hi and is ever redy to fall on hi what tyme ne were noo mā knoweth but oonly god hiselfe (Incertus est locus in quo mors te expectat) It is incerteyn the place there as deth abyde the. The. v. day is for to thynke how horryble deth is: whan he cometh: for in short space & tyme he maketh a mā to stike that al the beste frendis that he hath ben auysed to put hi in the erthe and hyde hym there. The. vi. daye is to thinke howe woful is the departynge of the body & þe soule þe may not be departed tyl the hert in the body breke for drede of the sighte þe the soule shall see that for grete fere the hert breketh (Mors q̃ amara ē memoria tua.) Thou deth how bytt it is to thike vpo whā thou arte comig to ony mā. The. vii. is to tike how dredeful is the dōe þe he shall go to ande how strepghte his iugement shal be thene he tat

will thynke on thysle. vii. dayes besely. on the viii. daye I hope he shall be circūcysed: that is he shal be cut a waye from the lust of his fleshe of synne & soo doo departe frō this worldis lykinge. And thus cometh the. viii. day: & is & octaues of criste that is the Joye of blyss that neuer shall haue ende. To the wyche god byrnyh vs all to. Amen

In die epyphanie



God frēdis this day is called the xii day:

but is is the. xiii. day of cristis byrth the wiche day holy chirche callet it (Epyphanie dñi) That is to saye: the shewing of oure lordes Ihesu crist verey god & mā: for this day he was shewed verey god & man by thre offringis. by his cristenyng: & also by toynge of the wa-

ter in to wyne The xiii. daye of his byrth: by offeringe of the. iii. kyngeis and that same daye. xxx. wynter & xiii. dayes aft his byrth he was cristenen in the water of flow Jorda And that same day. xii. moneth he toz neth water in to wyne atte the wedige atte cana galylee. but the feste maketh moost mynde & mēcyon of the. iii. kyngeis offeryng: and therfore lete vs folowe & fourme of holy chirche.

And ye shall here how it felle of her offeringe to oure lordes. Ihesu crist verey god and mā Thysle. iii. kyngeis were of the lpgnage that pphecied how a sterre sholde thynne of iacob / But they were no Jewes kynde: but they had herde by prophete of thys wherfore they had grete desire et lust to see it And so often tymes whan they myght cōe togidre vpon certeyn hyge hylles: thēne they wolde dyspute amonge theym of this ster-

In die epiphanie

re. So it happed vpon crist-
masse night the same tyme
as our lord was borne: they
we togpyder & we disputige
of this sterre (sc̄ mōtē) vpon
the hyll Bñs eni erat nat⁹)
Our lord was borne (Et
appuit ill⁹) & apered to thei i
the sterre as a fayre childe &
vnd his hede a byghte crof-
se of golde: & sayd th⁹ to thei
Go ye anōe i all the haste þ
ye may i to the lōde of Jhurp
and take with you golde:
myrrē: & ensece. & offre thi
se thre thiges to hi þ ye shall
fynde the now borne kig of
Jewes: verey god & man:
And I shal be your gyde &
lede you to the way Thēne
anōe for grete haste: they to-
ke bestes that bē called dro-
medayres that bē of suche
kide they be soo swyft þ thei
wyl rēne furder i one daye
than ony other best wyl rē-
ne or gos i thre dayes. And
soo they cōe to Jhrlm: þ was
the cheef cyte of alle Jhurp
hopige that they sholde hee
the soe tydiges whē þ thys

childe was borne: But as
sone as they tomed i to the
cyte of Jhrlm: thēne they lo-
ste the syghte of the sterre
that lad thei ouer the wape-
tylle þ they cōe thyder by
gher thā the sone. Thēne
whā they cōe to the cyte of
Jhrlm they rode tho kig he
rode: for he was the the sa-
me tyme: & sayde to hi (Vbi
est q̄ nat⁹ est rex iudeor⁹) we
is he þ is borne that is kig
of Jewes (Vidim⁹ ei stellā
ei⁹ i oriēte) we saw his ster-
re i the east (Veni⁹ adorare
eū) we be cōe to worshippe
hi Thēne kynge herode was
troubled: & al the cite w-
ith hi but more for flateryn-
ge of hi thā for ony loue tat
they had to hi Thēne king
herode asked his clerkis w-
here þ this childe sholde be
born: & they sayd in bethleē
Jude. Thēne kynge herode
asked the kiges prynces of
the sterre: & bad hem go in
bethleē. & worship the chil-
de & cōe apē by hi: & telle hi
where he myghte fynde the

childe & þ he mygt go wor-
 ship hi. Thēne whā þ kyn-
 ges were passed to wardis
 bethleē ande þ sterre appe-
 red to thei & whā they sa w
 þ sterre was cōe ayen they
 were glad in ther hertes: &
 as it is in many places pa-
 ynted: the kynge that is in
 the myddell for grete Joye
 that he had i the sterre: he lo-
 ked bac ward to his felowe
 behynde hi: & with his fyn-
 ger she wed hi the sterre: ad
 that his the cause that the
 mydle kynge looked bac w-
 arde. And thus the sterre
 broughte thei to bethleem &
 whā the sterre cōe ouer the
 hous there as oure lord w-
 as in It stode styll. Thēne
 the kiges lptghted downe &
 wente in to the hous & w-
 pth all the reuerence that
 they coude: knelynge downe
 et offered: eche of theym
 thysle. iii: thynges (Aurum
 Thus & Myrrā) Golde: cē-
 se: ad myrrē. knowlechpng
 by the golde þ he was kynge
 of alle kynges. And by the
 cēce þ he was verey god.

And by the mirre: that he
 was verey mā: and sholde
 be dede and layd i graue w-
 ithoute rottyng. For gold
 is cheef of alle metalles En-
 cēce is bzēte i holy chirche:
 in worship of god. Myrrē
 is an oynemente þ kepeth
 the bodyes from rottyng.
 Thus whā the kynge had
 done theyr offryng by tec-
 chinge of the āgell (Per aliā
 viā tuer si sūt i regionē suā
 By ā other waye they wēt
 towarde theyr owne lōdes
 & lefte kīg herode: & the ster-
 re vanished a way frō hem.
 Thēne as sait Bernard sa-
 yth ioseph kepte of this gol-
 de as moche as hi neded to
 his tribute that he sholde
 pay to the emperour. & also
 more to kepe our lady with
 while she lay in childe bed:
 ad theremenaut he toled to
 pour peple suche as had gre-
 te nede therto. The cēce: he
 bzēte to put a way the stike
 of the stable thē as she laye i.
 And wit the myrrē oure la-
 dy anoynted her childe To
 kepe hi frō wormes & disease.

In die epiphanie

But what befel of the kyn
ges aft. I fynde noo thyng
in cerreyne: but some people
haue an opiniō. how þe lait
thōas of ynde cristened thei
whā he come i to that cou
tre of ynde. And thēne as
the sterre lyghtned thei to
cristis byrth. Soo the holy
ghoost: lyghtned thei i the
y soules: & thought theym
the parfyght waye of the bi
leue: And also of parfyghte
& gracypous luyng. In soo
moche that they lefte al the
y kyngdōe: & wēte forth
on pelgremages: that is to
saye to Jherlm: & to many o
ther places. And soo they
cōe forth to mylayne: & thē
they deyed all thre. And soo
after they were trāslated to
Loleyne: & there they bē yet.
Now haue ye herde by thi
se thre kigis how our lord
Jesu crist was this day she
wed verey god & mā: wher
fore lyke as they offered w
ith deuocyon. So sholde ye
do your offringes whan ye
cōe to holy chirche knelyn:

ge do wne with al the reue
rēce þe cā oꝝ maye not on
poure one knees: as to a tē
porall lorde. but on bothe
poure knees. And do wor
shyp hi with a good prayer.
Thēne offre ye pcyous gol
de. For there is no golde so
pious: as is the good pra
yer deuoute. And thēne hol
de vp your hōdes to hi wit
all the reuerēce that ye can
& with a deuoute herte pray
to hi & shew hi all the loue
of your hertes. And thēne
ye offre to hi encēce. For thē
is noo encence þe sauoureth
soo swete brennyng in the
fyre: as dooth good prayers
that is deuoutly sayd with
a brennyng loue i cleene cha
rtyte. And yt thou doo thus:
thēne thou of frest knelyn
ge on thy knees: make a
crosse on therthe & kysse it:
and thynke well thou art
but erthe. Thēne must ye
offre myrre. For righte as
myrre keepeth a bodi from
rottinge so the mynde of
thet keepeth a māis sou

le frō dedely sp̄ie: i this wyse
 se doo ye pour offryng: & the
 ne shall ye haue as moche
 mede as hadde thys. iiii. ki-
 ges. Also he was the wed
 bothe god & mā: at his crys-
 tenyng. For he cōe to the
 water of flow Jordan. He
 wete i to the water & ha-
 lowed it for right as he w-
 as circūcysed to conferme
 the new law & for no nede
 that he had there to. For he
 was clene withoute synne
 But for to make the sacra-
 ment that shold washe hē:
 toke crystenige i his name
 fro all synne. Thenne was
 Johā baptist redy and mo-
 che people with hē & cōe to
 the cristenyng Thēne sayd
 Johan to our lord all qua-
 kyng & tremblyng: blessed
 lord thou art goddis lambe
 without synne: thou hast no
 nede to be crystened of me:
 but that I am a mā goten
 & borne in synne haue nede to
 cōe & be cristened of the i re-
 myssiō of synnes. Thēne sa-
 yd our lord iesu Johā suffre

at this tyme: for thus we
 must fullfyll alle right wy-
 senes: & iohā cristened our
 lord Ihesu crist: & as it is
 credyble our lady was crys-
 tened after: with other of
 cristis dysciples. & all the pe-
 ople & were cōe thider. Thē
 ne whan all were cristened
 oure lord wete oute of the
 water And as he wete out
 at the byrke of the water
 and all the peple with hym
 (Aperti sūt celi) Heuē ope-
 ned & a grete lyght beclyp-
 ped hī in syght of alle the pe-
 ple. the hōy ghoost cōe do-
 ne in lykenesse of a whitte
 doue: & lighted on cristis he-
 de. & the fad̄ spake & sayd th^o
 in helyng of all the peple.
 (Hic est filius me^o dilect^o in
 quo michi bene cōplacui.)
 This is my welbeloued so-
 ne the wythe pleyseth me:
 this was to tecche alle cristē
 people the seyth of the hely-
 ue of holi chirche for alle cri-
 sten peple be bolide to hely-
 ue stetfastly in the fader & d^e
 the sone and the holy gost.

In die epiphanie.

(In baptismo xpi tota trinitas se manifestauit: scilicet pater in voce: filius in carne: spiritus sanctus in colūba: et totum celum apertū est) In cristis baptysme: alle the holy trite was shewed for the fad spake in voyce: whā he sayd (Hic est filius meus dilectus.) This is my welbeloued sōe: & was the bodely whā Johan baptist sayde (Ecce agnus dei) And the holy ghost was seen. (Sicut colūba) As a whyppe done. Thysse be thre persones in one god hede. For the fad spake aboue & the sone was there bodely & the holy gost i lykenesse of a dove ye shal bileue & thise thre persones be but one god in trinite This bileue ye shal know on the water brynke that is in youre cristyng at the fōte: wherfore he & byleueueth th⁹ & dooth werkis of byleue shall be saued (Qui crediderit & baptizatus fuerit saluus erit) He that byleueueth & is cristned shall be saued &

foloweth the werkis of byleue (Qui non crediderit condemnabitur) And he that byleueueth not nor doth not the werkis of byleue shall be dāned. The werkis of byleue be mekenesse & charyte for withoute thise. ii. shall no mā be saued And he that hath thise. ii. he is wreten i the genealogy of our lord Iesu crist the whiche is red in cristmasse & begineth aboue with abrahā: & so cōeth downe wardes to ioseph & to our lady: in the wyng & he that is moost mekest in herte is moost nexte our lord Iesu criste: & suche heaualseth in euerlastig blysse And therfor the genealogye this nyght begineth atte Iesu criste & gooth by wardes to abrahā & so to god. Also he was shewed very god i trinite: whā he tored water i to wyne at the weddig It happed so the peple lacked wyne at the meche. Thenne bad our lord that they shold take vi. stenes or

pottes þ̄ wē ēpt̄ & bad fille
hē with wat̄ & they dyde so
Thēne our lord blessed hē:
abad þ̄ they shold bere thē þ̄
begā the table & lete hī begī:
& thenne he began: & sayd it
was the best wyne þ̄ euer
he drāke. Th̄ our lord she
wed hiself both god & man
God þ̄ he toꝛned water in
to wyne: & man in þ̄ he ete &
drāke with hē This myꝛa-
cle he she wed at the weddi-
ge: in tokenyng that he bles-
sed all weddyngis: that be
done after the law of holy
chirche. And therfore kepe
your wedloke: & be in full
seyth & byleue of holy chir-
che: as holy chirche techeth
and so ye shall come to euer
lastyng blysse. Amen.

De cōuersione scti pauli.



is called quersyon of saynt

God frē
dis luche
a day ye
shall ha-
ue saynt
Poules
dape: tat

poule. For that day he was
cōuerted and tourned fro a
a wycked tyꝛant in to god-
dis seruaūte: frō a hye mā &
a proude in to a meke mā:
and a good mā. And from
the discypple of the deuyll in
to goddis holy apostle. So
for this mā was toꝛned frō
all wickednes se in to grete
goodnesse. In grzte helpe &
locour to all holy chirche.
Therfore holy chirche hol-
deth his zuerspō: & so do we
of noo moo: but of hī oonly.
And þ̄ for thze causes. The
fyrst for grete myꝛacles in
his tournyng: & for the gre-
te Joye in his defēdyng &
for the emsāple of his amē-
dyng: fyrst oz he were touꝛ-
ned: he was called Saule.
For righte as saule the kīg
of hierusalē pursued holy
dauid to haue slayn hym:
right so dyde saule pursue
crist & his discyples to bꝛī-
ge hē to the dethe Therfore
whyle crist wente on hert
here this saule wolde neuer
cōe to hī to here his techig.

De cōuersione sancti pauli.

But anon as crist was
steyd vp in to heuē: thenne
anone this saule for he was
as lerned & coude the. Je
wes law: he begā to with
stonde & apenste sayd cristis
discyples: disputyng apēst
hem & pursued hē in all þ he
myght. i full entēte to haue
dystroyed hē & cristē seyth.
Thēne on a day he dyspu
ted with saynt stephen: & for
he myght not ouercome hī.
he bethoughte hym how he
mygt bring hym to his deth
& so he left him neuer tyll he
was dede. Thenne it is þ
maner of the fēdis childzen
whē they haue done a cur
sed dede to be glad & feyne
therof: proude i her & ecrea
se her malice. so was saule
glad of þ deth of saint stephē.
And for he wolde haue go
ten hī a name of wyckenel
se passyng all his felowes
he wēte to thei þ had the Je
wes law to kepe: & gate hī
a letter of warraunt for to
take all þ byleued in cristē
where they myght befoūde

& to brynge hē to hierusalē
for to be put to deth the thē
ne whā he had thysse lettres
he toke suche a pryde therw
ith & eue in his hert apēst
cristē peple þ whā he herde
ony mā speke of theim ano
ne for grete angre he wolde
sneise at þ nose & frothe at
the mouth for agre & gryn
the with his teeth thretenig
& manessing to ward thei þ
all cristē peple were aserde
of him. Thēne on a day he
herde þ i the cyte of damas
ke was moche cristē peple
hyd for drede & so he rode thy
der ward. But anone our
lord ihesu crist she wed hys
swetnesse of his grace whā
this saule was in his hye
pryde & in wyl to haue doo
most harme: thēne aboute
mydday our lord cast a ly
ght of grace aboute hī that
was moche bryght than þ
sonne & the lyghte spake to
saule th⁹ (Saul saule quid
me psequeris) Saul saule
what foloweste thou me: &
anone he was a ferde & fell

downe of his horse & cryed:
 & sayd for grete fere (Quis
 es tu dñe). Lord what arte
 thou. Thēne sayd our lord
 (Ego sū ielus nazarenus)
 I am ielu of nazareth for
 that was the name of his
 māhode thēne saule anone
 bpleued in hym & sayd lord
 what wyl thou & I shall do
 Thēne sa w the peple abou
 te him the lyght: & herde the
 voyce but they sa w no thig
 but anone wēt to saule & to
 ke hi vp by the hōdes for he
 was blynde & myghte not
 see & soo lad hi to the cyte to
 a good mānys house: & the
 re he was iii. dayes & iii. ny
 ghtes fastynge & nother ete
 nor dranke ne myghte not
 see but euer prayed to god
 for drede of & vylspon. The
 wiche tyme the holy goost
 taughte hi cristis la w thē
 ne & thyrde day one of cristis
 discyples & hyghte anany
 as as god hadde hi cōe to hi
 full soze aferde & sayd (Sau
 le fr̄ dñs ihesus misit me ad
 te qui apparuit tibi in via)

Saule the lord hath sente
 me to the Ihesus & appezed
 to the in the way & & thou
 sholdeste see & be cristened
 whā ananyas layd his hō
 de vp his hede anone he sa
 w: & there fell frō his eyē ly
 kescales of fysshes & whan
 he hadde cristened hi he cal
 led hym poule & thēne ete: &
 was zforted & had his strē
 gthe & was there a fewe da
 yes with the disciples Thē
 ne wēte in to the tēple & pre
 ced opely of our lord Ihesu
 criste preuenynge clerkely:
 & he was bothe god & man
 and none other (Stupebāt
 enī oēs qui audiebāt & dice
 bant. (Forsothe alle they &
 herde hi were astonyed & sa
 yde & it was a grete myra
 cle ad grace of god of his so
 de cōuersyō: for he that w
 as of soo cursed lyuyng so
 lytpyl before was so soone
 tourned to god & man Th
 may pe here how grete a
 myracle god shewed in his
 querspon. And how grete
 Joye holy chirche maketh

De cōuersione scti pauli.

of his deſedyng it was grete: Joye to alle criſten peple that was a lytyll before beſy to dyſtroie criſte peple a none aft as redy to ecreate criſten peple. And he that was ſo beſy and glad to ſhed criſte mēnys blode thēne he was as redy to ſhede his owne blod for hem. And as beſy as he wēt to put hē to deſy thēne with as a good a wyll he was redy to take the deſy for hē: and there as nomā durſt pche that worde of god for hī after the confort that they had of hī: they ſpared not for lord nor for knight: but opely pched the worde of god: and taughte the feyth after in euery place: and he y was tofore ſo pude and ſo feers: and ſone aft was ſo meke and ſo lowly: that he fell to the grounde to euery criſte mannys fote that he treſpaſſed to. And mekely he ſought hē of mercy with a full pacyēt herte wherfore ſaynt auſten lyketh hī to an vncorne of kynde that

bereth a horne i his noſe and with that horne he ſlet alle the beſtes that he ſpyghteth with. Alſo he is ſo feers in him ſelfe that there may no hūter take hī. But they they wyll begyle hī: they wyll aſpye whē the vncorne haun. teth and vſe to walke: and there they wyll ſet a mayde. And as ſoone as the vncorne ſeeth the mayde a none by kynde he wyll fall to wone: and lay his hede i her lappe and thēne all his myght and ſtrength is gone: and thēne they cōe and take hī. Thus he ſaythe ſait poule was fyrſte ſo feers in hym ſelfe that they durſte not pche there as he was nor ſpeke to hī for drede. But whā our lord Jheſu criſt ſhewed hym ſwetneſſe of his grace: and this ſayr mayde y is the law of holy chirche and ne paule fell down to the grounde: and was ſubget to all criſten peple herefore holy chirche was glad of his deſendynge. He ſet alſo in

hys ensample of hys amē
 dyng for our lord is so gra-
 cyous that all cristē people
 may be saued that wyl for-
 sake his mysse lyuynge: &
 be cōuerted (*Multo magis
 gaudium erit in celo de vno
 peccatore penitentiā agēte
 q̄ de nonagita nouem qui
 non indigent penitentiā*)
 There is more Joye in he-
 uen vpon one synner: doig
 penaūce: thenne vpon xcix.
 that dyde neuer synne and
 therfore our lord wold that
 all were conuerted & saued
 wherfore in his ensample
 and conforzte to all synfull
 peple: he sette saint poule to
 loke vpon. For though a mā
 had wo neuer soo moche si-
 ne ad he wolde forsake his
 synne: and synne nomore.
 Thēne all the cōpyn of he-
 uē maketh myrthe & melo-
 dy of his cōuersyon as we
 doo here i erth of the cōuer-
 syō of saynt poule But the-
 re is moche peple that loue
 more synne with luste & ly-
 kyng in this worlde: than

thei do god for there be ma-
 ny yf wyl neuer leue synne
 nother for loue of god. nor
 for the desyre of the blyss of
 heuē: nor for feere of the fē-
 de nor for drede of the pay-
 nes of helle. But some saye
 yf god will neuer lese that he
 had bought soo dere wit his
 passy but they y say soo bē
 not wyle: god wil y none
 were lost: but be ware thou
 lese not thy selfe. For alle
 the whyle thou loueste mo-
 re: synne than god & haddest
 leuer to serue the fende than
 god thou art cause of thy
 owne dāpnacyō For whyle
 thou hast more will to ser-
 ue the fende: & be his childe:
 thā godis childe: thou ledest
 thy selfe: & god hath orde-
 ned fendes to tourment: hē
 in euerlastyng payne. But
 saynte. Gregori sayth they
 y shall be dāpned: begin her
 penaūce here i this worlde
 in party: & after her deth cō-
 tynueth for euermore: w-
 herfore I tell you this ēsāple.

¶ Narratio.

De purificatione. b. marie

There was a man that was an offyccer wit a lord: & stode acursed And on a tyme as he rode to wardes a maner of his lordis: he felle out of his mynde: & vmbzpydeled his horse: & led hym i to a maer of his lordis: & the ne anone the baylyff perceyued how it was with this man that he was dystraught: out of his mynde. And anone made he peple to bynde hi to a post i a berne. So whā the baylyff & his seruaūtis had souped: he bad one of his seruauntes goo loke how he this man dyde: & he wēt to this mā & whā he come there he saw. iiii. grete blacke dogges pluckyng a waye this manys: fleshe fro he bones: thēne was this seruaūt so a ferde: that vnnethe he had his mynde but wente to his bed & lay syke there lōge after: & on he morow whā the peple cōe thid as this mā was boude they fōde no more of his mā but his bare bones & all the fles-

he was clene a waye **T**hy pe may see he he continually ueth i syne may be ful sure of a fowle ēde: though his ende semeth say: i the light of a mā yet it is right fowle i he syght of almyghty god & alle his āgellis: wherfore it is nedeful for euery cristē mā & womā to amēde hym whyle he is here in this lyf: and hath tyme & space of amēdemēt. And he he doth soo: shall cōe to saīt poule: & be there with hi in euerlastyng blyss: to the whiche god byyng vs he that deyed for vs & all mākynde.

Sequitur de purificatione beate marie virginis.



Dod frēdis
suche
a day
peschal
haue
cādel
masse daye: he day maketh
mynde: & mencyō of our lady:
and of her sone: & specyally
i thre thynges of our la-

dyes purificacyō. In symo-
 nys metynge: & in cādellis
 offeryng This day is called
 the purificacyō of our lady:
 in ēgylshe it is the clēsyn-
 ge of our lady: but for noo nede
 ꝑ she had therto for she was
 enclēsed with the wezkyng
 of the holy ghost: i cōcepuin-
 ge of her sone: but thē was
 i her noo maner spot of fyl-
 the. But for ꝑ day was the
 xl. day frō the byrthe of her
 sone & was called in the. Je-
 wes law the day of the pu-
 rificaciō: not only for oure
 lady: but for all other wym-
 men: wherfore we calle it
 the purificacyō of our lady
 The lawe of the Jewes
 was suche that whan: ꝑ a
 womā was delyuered of a
 mā childe she was holde vn-
 clene seuen dayes after thē
 ne the law gaaf her leue to
 go to her husbonde: but yet
 she was vnclene. xxxiii. da-
 yes: but tyll xliiii. dayes we
 re fullfilled she shold hold
 her withoute the chirche
 with her offeryng: & thoffe-

ryng in those dayes was of
 a ryche man a lābe: & for a
 poure mā: was a payre of
 turtell doues oz elles other
 doues: & so offred our lady
 with her sone: & ꝑ a womā
 be deliuered of a maydē chil-
 de: she sholde double alle
 those same dayes aforseyde
 ꝑ is for to say the comig to
 her husbōd & also ꝑ comig to
 the tēple: & so this is the re-
 son therof. For it is soo ꝑ all
 grete clerkes saye: ꝑ it is vii.
 dayes after whā a woman
 hat zceyued a mā childe: oz
 ꝑ the same seed tozne in to
 blood. And is is also xxxiii.
 dayes after oz it tourne to
 ony shap of mā And thēne
 god sendeth lyfe in to it: & ꝑ
 it be a mayde childe: it dou-
 bleth al ꝑ dayes both i tour-
 nig i to blod & also in shape
 of body & this is ꝑ cause.
 Eue that was the fyrst four-
 med womā that euer wa-
 ted oure lord more thā dy-
 de ꝑ man adā: therfore she
 is the lenger in fourmyng.
 Thus for flesshely cōplexiō

De purificatione. b. marie

of a mā & womā she is vn-
clene i her self: therfore this
purificacion is ordeyned.
But vnderstode wel þ our
lady had none nede to this
clēsyng: For she conceived
not with ȝpleriō of mā: bu-
tōly of þ holy ghoost so þ she
was clene of all maner of
fylthe touchige ȝlēte of mā
But yet she wēt to þ tēple
as other wpmen dyde: spe-
cyally for iiii. causes. The
fyrst was to full fylle scryp-
ture: that saythe th^o (Quā-
to maior es tāto te humiliēs)
The hygher þ thou arte i de-
gree the meker thou sholdst
make the. Th^o dyde our la-
dy: for she wyfte well þ she
was moder to goddis sone
of heuē & had so grete wor-
shipp passyng al other wi-
men yet she mad her as the
pourest womā þ was i the
cōpany. The seconde cause
was: as she fullfylled the la-
we of circūciō of her sone
i the same wyse she fulfilled
the purificaciō: and in offrig
of her sone i the tēple dooig

for hi as other pouer wimē
dyde for her childzen. The
thyrde cause for to stope þ
Jewes mouthes leest they
had sayd þ she hadde not do-
ne the law: & so cast a grete
sclaūder ayēst her i tyme co-
myng. The fourth cause
was to gyue ēsāple to all o-
ther wimē: þ they sholde co-
me to chirche aft the byrth
of her childern: & thāke god
þ he had saued hē frō deth i
her traueplynge for in þ ty-
me a womā is in grete pe-
rel of deth: for there is noo
spkenesse i the worlde þ go-
the so npe deth for thise cau-
ses holy chirche maketh mi-
de of our lades purificaciō
It maketh mynde also of
the comyng of Symeon &
āne (Symeō ille senex diu
vixerat cui⁹ etas ȝpat āne)
This symeō was a passig-
olde mā but he had prayed
to god besely all his lyffe:
that he shold neuer dey tyll
he had seen crist bodely in
this worlde & so he dyde: and
this āne prayed the same.

Also ye shall vnderstonde þ
this āne was not our lady's
es moder: but another āne:
þ had a husbōde seuē peres
æ whā her husbōde was de-
de: she wold not be wedded
noo moze: but lyued tyll she
was lxxx. yere olde æ serued
god i the tēple night & dape
æ pped: þ she myght see god
or she deyed æ our lord gra-
unted her. Thēne whā our
lady cōe i to the tēple with
her sone: the holy ghost w-
arned symeō æ āne: and anōe
they with moche Joye wēt
apēst hī æ broughte hī in to
the tēple. Et symeō accepit
eū in vlnas suas. And sy-
meon toke hī in his armes
with alle the reuerēce þ he
coude and myght: æ sayd
(Nunc dimittis seruū tuū
dñe scdm verbū in pace &c)
O thou lord now suffrest
they seruānt after they wor-
de i peas. And soo with alle
the worshyp æ reuerēce þ he
coude: he loued: æ thanked
hī þ he wolde lete hī lyue so
lōge to see him bodely with

his eyē: where in mynde of
this whā a womā cōeth to
chirche of a childe: she aby-
deth at the chirche doze: tyll
the prest cōe æ caste holy wa-
ter on her: æ taketh her i by
þ hōde i to þ chirche gpyng
her leue after to come to the
chirche æ to goo to her hus-
bōde. For they haue cōened
to god befoze they muste bo-
the shryue hē therof: æ take
her penaūce. Also holy chir-
che maketh mīde of cādellis
offryng. And as ye see it
is a comyn vñe for all cristē
peple þ be of conuenient a-
ge to come that day to chir-
che æ bere a cādell brēnyng
in processyon: as though
they went bodely with ou-
re lady. But now ye shalle
here howe this: worshyp
full fest was fyrste founde.
Sōtyme whā þ romaīs by
grete might æ royall pow-
er zqred all the worde for they
had grete dñacyō: they wē
so proude: þ they forgate her
god: æ made hē dyuerse god-
dys after her owne luste:

De purificatione. b. marie

and so amōge alle they had
a god þ̄ they called mars þ̄
had be to fore a notable k-
nyght in batayll: & so they
prayed to hī for helpe & for
they wolde spede: þ̄ better
of this knygh: the peple pra-
yed & dyde grete worshyp to
his moder þ̄ was called fe-
bua: after the whiche wo-
mā moche peple haue oppo-
nyon þ̄ this mōeth þ̄ is cal-
led febyariū wherfore the
secōde daye of this monethe
is candelmas day: The ro-
mays this night wolde go
aboute þ̄ cite of rome: with
tourches & cādeles brenning
in worshyp of thys womā
febua: for hope to haue the
more helpe & socour of her
sone Mars thēne was the-
re a pope þ̄ was called Ser-
gius & whā he saw cristen
peple drawe to this false
ma wometry: & vnttrue byle-
ue. He thought to vndo this
fowle vse & custume & tour-
ne it in to goddis worshyp
& our lades: & gaaf cōmaū-
dement þ̄ al cristē peple sholde

come to chirche & offere vp a
cādel brennyng i þ̄ worshyp
þ̄ they dyde to thys woman
febua: and do worshyp to
our lady: & to her sone our
lord Ihesu crist. Soo that
now this feste is solēply ha-
lowed thozugh all cristēdo-
me: & eche cristē man & wo-
man of couenable age to co-
me to chirche & offere vp her
cādellis as tough they we-
re bodely with oure lady: ho-
pyng for this reuerence: &
worshyp that they doo to
our lady to haue a grete re-
warde in heuē. And of her
sone our lord Ihesu crist ad-
so they may be seker & it be
done in clene lyfe & with go-
od deuociō A cādell is made
of weke & were So was cri-
stis soule hyd withi the mā-
hode. Also the fyze betoke-
neth þ̄ god hede Also it beto-
keneth our lady: moderhode
ād maydē hede lighte with
the fyze of loue Also it beto-
keneth euery cristē mā & wo-
mā þ̄ dooth good dedes w-
ith god entente & parfyght

loue & charite to god & to all
cristen people: wherfore yf
there be ony of you: y his ca
dell of charyte be quenched
goo anone and be accorded
wit his neyghbours: & ly
ght his cadell. And thenne
offre it vp. For y is goddys
wyll. And yf ye do not th
ye shall lese all your mede:
and your meryte in heuē.

C Narratio.

Cwe rede in the lyfe of saint
Bonstone how y his mod
whā she was with chylde
with hī: she cōe to the chir
che vpon cādelmasse dape.
And whā all the peple had
be gone a pcessyō with her
cādellis brēnyng & cōe in to
the chirche euery mā & wo
mā with his light i his hō
de sodely all the cādellis in
the chirche wēt oute. And
a grete derknesse come the
with: y vnnethe one migh
the see a nother: and Whā
thei had stōde so lōg full soze
agast. There come a fayr
light from heuen & lighted
the candelle y saynce dōsto

nis mod had in her hōdis:
& thēne of her all other toke
lyghte i to kenig y he was
in her body y shold tempte
many mēnys charite: that
before were queiched with
enuye. **Narratio.**

Also there was a womā
y was deuoute i oure lady
es seruyce: & many tymes
for our ladyes sake & loue y
she had to her she gaf a wa
ay al her best clothes & wē
te i y worst herselfe so it hap
ped on a cādelmasse day she
wold feine haue gōe to cir
che but for she was not ho
nestli araied she durst not
for shame: for she had dōe a
wape al her best clothig thē
ne was she soz y she sholde
be without masse y day w
herfore she wēt in to a chā
bze that was nygh her pla
ce: & there she was in her
prayers: and as she prayed
she felle a slepe: & thēne she
tought she was i a fayr chir
che & saw a grete cōpany of
maydēs comig to the chir
che: and one was passyng

all other moche fayre : and
wēt tofore with a crowne
on her hede: & she kneled do-
wne & all the other by her.
Thēne come there one w-
ith a grete burdē of cādellis
& fyrst he gaaf the maydē a
cādell & had the crowne on
her hede: & so aft all thother
maydens that were in the
chirche: & thēne he come to
this womā: & gaaf her a cā-
dell thēne was she glad and
thēne she sa w a prest & .ii.
dekens with .ii. serges brē-
nyng in her hondes goyng
toward the aulter redy to
go to masse : and as she
thought crist was the prest
and the .ii. dekēs was lau-
rēce and vincēt & bare that
serges : & .ii. pōg mē began
the masse with a solempne
note. Thēne whā the gos-
pel was red the quene of he-
uen offred her cādell fyrst of
all to the prest & thē all othe-
r after her : and whā all had
offred the prest abode after
this womā to cōe: and offre
her cādell. Thēne the que-

ne sēt aft her & bad she shold
cōe the prest abydeh her &
the messēger bad her cōe: &
she sayd nay she wold not le-
ue her cādell but kepe it for
a grete deuocypō: thēne sent
the quene a nother messen-
ger and bad hym say to her
that she was vncurtes for
totary the prest so lōg: & sa-
yd but she wold come with
good wyll and offre it: take
it fro her and she sayd nay
thēne wold & messēger ha-
ue take it from her : but she
helde it fast : ād soo by twi-
hē. ii. the serge brake in the
myddes: and half the messē-
ger had ād thother half the
woman had with her: & in
this wrastryng the womā
a woke of her slepe: ād had
halfe the serge in her hōde.
And thēne she thāked god
ād our lady hertely that she
was not withoute a gospel
that day: and offred & cādell
to holy chirche. (Et pro ma-
rimis reliquiis reseruāt.)
ād for a grete relyke it was
kept euer after. Narratio.

Also there was a womā
of euyl lyuynge and she dyde
neuer good dede in her
lyfe: but oonly foude a candell
brennyng before our lady:
so it happed whan she
was dede fendes cōe to her
and toke her soule & whan
they were goig: there cōe. ii.
āgellis ād rebuked the fendes
why they were so bolde
for to take the soule witho-
ut dome. Thēne sayde they
There nedeth none she dyde
neuer god dede. thēne say-
de they take and bryng the
soule before our lady: & soo
they dyde. But whā it was
foude y she dyde neuer goode
dede: she muste nedis go to
helle. Thēne sayd our lady
she foude a cādell brennyng
before me & was euer her
wyll whyle she lyued & ther-
fore. I wyll be as kynde to
her: as she was to me: and
had an āgel take a grete ser-
ge ād lyght it & set it before
her i helle ād our lady char-
geth and cōmaūded y there
shold noo fēde cōe there npe

but lete it stōde brennyng for
euer more: to zforte all y bē
in helle. Thēne sayd the fē-
des: they had leuer leue the
soule thā do so. Thēne bad
our lady take the soule: & be-
re it to the body apē: so they
dyde. & whā she was a lyue
she bethought her on her
streyghte dome there as she
was at: & wēt & shroue her
to a preste & lyued lōg after:
& she amēded her lyfe & w-
as euer after a god womā
& an holy. Amen.

De sancto Mathia apo-
stolo.



God frēdis su-
che a day ye
shall haue saic
Mathies day
that is goddis appostle: w-
hiche hathe none euy n i cer-
tyne. But as clerkis saye al-
le cristen peple owe to faste
the euy n though it be not
set bygyl in the kalēder: ye
shall vnderstōde whan our
lord was in erthe he chose
xii. apostles to here & to see
all y he dyde here in erth.

De sancto mathia aplb.

For the Jewes were so harde to hi & apēst hi þ they wold byleue noo thig that he dyde. And also for they sholde bere wytnesse after his ascēspō of þ he dyde i erthe: for the Jewes wolde byleue no maner thig but þ might be pzeued by wytnesse. Thēne was Judas scarp oth one of the. xii. þ criste had chosē to hi Judas had a lytyll tofore slayne his owne fad & lay by his mod: & thēne come to criste to by his discyppe. But he was euer wōt tofore to stele: & coude not leue it and he was wery anone of cristis holy lyuynge: & for grete couetys of money: he sholde his lord vnto the Jewes for. xxx. plates: & whā he had so done & sa w that crist was take & demeth to de the anone he felle i to dispeyre & wēt & hēge hūselfe with a rope for the throte þ spake the worde of treyson & gyle þ same throte was strāgeled for he dyde so fowle by his lordis

lyfe: wolde haue sayde many an euill worde after his lordis deth: by hi þ dyde so fowle by his lyfe. & for the fēde myghte not drow out hys soule by his mouth for he had late kyssed the mouth of crist: therfore the fēde brake his wōbe & shede oute his guttes. And thēne they toke his soule & bare it to helle. But our lord is so rightfull & gracys þ he wyl euey good dede re ward euey synne punysse: & þ pe shall here by this ensāple.

¶ Narratio.

¶ We fynd þ saūt brēdā as he saylet i þ see he sa we this Judas syptte vpo a stone: & a clothe hāgynge before hi þ lay in the wat & of bete hi in þ face. Thēne brēdā wēt it had be some holy mā þ had suffred þ for grete penysice & asked i þ name of god what he was. Thēne answered he & sayd. I am Judas goddys traytour: þ haue this place of goddis grete grace & curtesy for it re

fresheth me of þy grete hete
 þy I suffre with in me: & for
 noo merpce þy euer I dyde de
 serue. For me thynketh þy I
 am in paradysse: whyle þy
 Thene sayd bzedā why ha
 ste thou þy stone vnder the
 why dooth þy bete the in the
 face: thene sayd he I layed
 this stone in a hape wape
 there as the comyn peple
 shold goa thei we eased te
 by & this is the cause þy I a
 eased therby now This clo
 th was not mi o wne þy doth
 me this refreshig now but
 & it had be myn o wne hit
 sould haue refreshed me mo
 che more for I gaaf it to a
 pour mā. Thene sayd bze
 dan how lōg hast thou this
 ease & refreshig thene sayd
 he euery sat day frō euilong
 tyl euilōg on þy mozne be do
 ut: fro cristmasse dape to þy
 pil. day & frō ester dape tyl
 misōday: & in the assumptiō
 dape of our lady & cādelmas
 day Thene bzedā thāked
 god þy he is so mercy full &
 gracpous in all thyng & a

none he had sayle forth fast
 þy they were gone: for they
 shold here tydigis soone aft
 reuyn ther with cōe oute of
 an hyll many fēdis and ca
 sted many brenyng lemes
 of fyre in to the see after hē
 that he see bzened on euery
 syde of hē but god kept hē
 so that they had no harme
 thene for this Judas was
 one of þy. xii. apostles & þy nō
 bze of muste be fulfyllid the
 ne was criste vp in to heuē
 & the. xi. apostles we togyd
 with many other people in
 a place. Thene sayd peter
 to hem thus Now all good
 men and bredern it is well
 know to you that Judas
 was one of the. xii. & by cau
 se the nōbze maye not be i
 perspte: it is nedefull to cho
 se one of this. ii. mē: þy had
 be with our lord Ihesu crist
 fro the tyme that he was ba
 ptyled vnto the tyme of his
 ascensyon to bere wytnesse
 with vs of his vpryng ād
 of his dopng. Thene they
 see thys. ii. men Joseph

barlabas & mathye: & cast
 lotte on hē & sayd thus pra-
 ing our lord. O lord thou
 knoweste the hertes of al
 men shewe to us wiche th-
 ou cholest of thise .ii. men &
 the lot fell on mathie. & so he
 was i nobre with thother .
 xi. Thēne mathie wēt i to
 myre to preche & worthe of
 god: for he had the grace of
 the holy ghoost he dyde my-
 racles & tomed moche peple
 to the feyt of crist. Thēne
 was the fend sorȝe apeted
 to the bysshop of J̄ewes
 laȝ in tykenesse of a ponge
 childe with lōg heres & hore
 & had hī take mathye & doo
 hī to the deth: or elles he wyl
 tome all the peple to cristen
 feyth. thēne the bysshop w-
 ered nȝe wode: for w:ake &
 sente four the peple to seke
 mathye & whā they had hī
 they bōde his hōdis behide
 hym & cast a rope abowte
 his necke & lad hym to pry-
 son and there bōde hym fast
 with cheynes of yren. Thē-
 ne the nyght after our lord

Jhesu crist come to hī with
 a grete lȝght & tosed hīs bō-
 des: & whan he had well co-
 sorted hym he opened the
 pryso dore & bad hym pre-
 che the feyth & spare for no
 man. Thēne there as he p-
 ched were som that wist-
 de hym & letted other & wol-
 de haue tomed to the feyth:
 thēne sayde mathye to hym
 I telle you before he shall
 falle do wne to helle pyt: &
 soo ande in syght of all mē
 therth opened: & he sake do-
 wne in to hell body & soule
 & was neuer sen more of hē
 Thēne was the peple so-
 re agast of the syght & to-
 nēd to the feyth a gret nom-
 bre of hē. Thēne whan the
 bysshop herde therof they to-
 ke hym & bōde hym & set mē
 to thȝow stones at hem &
 whan he was nȝe dede he
 had cristē peple to bere & sto-
 nes that he was stoned w-
 ith i to the graue with hym
 In withnesse of his mar-
 tirdome & he kneled to wne
 and helde by his hondis to

god & sayd. O lord I besee-
che the take my spyrite & ga-
af vp the ghoost reynold of
cheste in his cronicles tel-
leth another myracle lyke
this & sayth whā saint wol-
stone byspyt his bysshopp
che the people broughte a
mā before hī that dyde hys
neighboures: moche dyslea-
se and he wolde neuer be in
peas: praynge the bysshop
to chaſse hym And whan
the bysshop hadde preched
this man. he was euer len-
ger the worse: thēne the bis-
shop & all the people prayed
to saint mathy to the we sō
myracle by this man what
he was worthy to haue: thē
ne anone in syght of all the
peple there come out of the
erthe. ii. fendes with bren-
nyng hokes: & pulled this
quycke man downe to hel-
le and whan he was gone
the peple were releued and
had reste & peas euer after.

Amen.

De annūciatione beate
marie virginis.



Doob
fetes
suche
a day
peschal
haue
an hie
A solēpne fest i holy chirche
the annūciacyō of our lady
& he that hath a wōwet or
pōpned i penaūce muste fa-
ste theyn: ye shall vnderstōde
y it is called the annūciaciō
for this cause: for the fader
of heuē sēt his āgell gabri-
ell (*Missus est āgel⁹ gabriel*
a deo i citatē cui nomē na-
zareth) In to the cyte y was
called nazareth: to our lady
that was new wedded: by
the byddig of god & reuelaciō
of the holy ghoost: to a man
called ioseph & as she was i
her chābre i her prayer: thā
gel gabriel cōe to her & sayd
Our lord is with the: thēne
was she gretely astonied of
this gretig For the was i y
cōntrey a mā tat co wōd mo-
che witche cōte. & so wit hel-
pe of felides he made hyselſe

De annunciatore. b. marie.

lyke an āgell: & cōe to dyuer
se maydens: & sayd he was
set from god to hem on his
message. & soo ofte tymes
lay by hem and dyde hē gre
te bylony thēne whan our
lady herde tell of þ man she
was adzed lest it had be he.
For she had spoke with no
angell before nor there we
re no suche wordes nor su
che gretynge made neuer
none to her before. Thenne
gabriel the angel comforted
her & sayd (*Re timeas ma
ria iuuenisti enī gratiā apud
dñm*) Brede not mary forso
the thou hast foude grace at
oure lord. For amōg all the
wimē our lord hath chose
the for tho be the moder of
his sone. And hi thou shall
cōceyue by septe & by loue of
the holy ghooste withoute
ony dede of mā þ shall sha
do we the & quenche all fles
shely lust & tende the syght
of ghoostly loue that thou
shalte conceyue the sone of
the hyghe god & thus thou
shall be bothe mod & mayde

& so was neuer none before
Thēne anone our lady her
de this worde & anone ther
with cōe a spyrituell swete
nesse & Joye i her herte that
anone or ony erthly mā co
wde telle it & soo wyth all
the reuerēce of mekenesse þ
she cowde she answered th
ayē and sayd (*Ecce ancilla
dñi fiat michi scdm dñi tu
um*) Loo here goddys ow
ne mayde redy to doo god
dys wyll praynge it may
be to me ryghte as thou sa
yste. Thus that blyssed bo
dy cōceyued our lord Jhesu
criste in euerlastyng Joye
to alle the worlde. Thus I
may lyke our lady to a pre
cious stone called onyx & ad
itis as clere as ony cristall:
and shall of kynde whā the
sone shyneth hote on hi: he
openith & receyueth a drop
pe of the dewe of heuē in to
hi: & ad closeth ayē tyll ix. mo
nethes after & thēne yt ope
neth: & ad falleth oute a stone
of that same kinde & ad soo it
closeth ayē as euē it was & ad

neuer opened after. Thus
our lady was as cleene as
any cristall for the hote lo-
ue of the holy ghoost. Atte
the. ix. monethes ende she
was deliuered of her sone
our lord Ihesu cryste and
was after as cleene mayde
as euer she was tofore.

Thenne whā the āgel had
done his messages: he wēt
his waye to heuē. And our
lady went to her cosin eliza-
beth that was greete wyth
chylde wiche saynt Johā ba-
piste. And whā she come
to elizabeth she gret her me-
kely & assone as our lady
spake to elizabeth the childe
in elizabethis wōbe pleyde
and made grete Joye for he
saw that our lord had take
mākynde: ād was cōe to sa-
ue hi that was lorne. Thē-
ne our lady dwelled ther
wyth elizabeth her cosyn
tyll the tyme & saynte Johā
was bozne. And was myd-
de wife to elizabeth: ād to-
ke saynt Johā frō therthe:
ād there she lezned alle that

her neded for to knowe ap-
est the tyme & her sone shol-
de be bozne ād was partyte
ynough there of. Thēne me-
kely she toke her leue ād w-
ent home apē to nazareth.
Thēne thoughte ioseph he
wolde go lōke how his wy-
fe dyde: and wēte to warde
her. And whā our lady her-
de: of his comynge: she wē-
te apēste hi ād gretet hi full
mekely. But whā Ioseph
saw her greete with chyl-
de: he merueylled gretely ho-
w that myghte be for wel
he wist it was not his: for
he had neuer part of her bo-
dy in y degree for he knewe
well that she had made a
vowe before that she wolde
neuer haue parte of mānis
body: ād thoughte how that
he was made to wedde her
by the byddynge of the holi
ghooste and grete myracle
she wynged: ād tough ryght
i his herte he was not wor-
thy to dwelle i here spanye
and thoughte i his herte to
haue gone hōe apē ād to le-

De annūciatione. b. marie.

ue her there. Thēne cōe an
āgell to hī: and sayd: be not
afeerde to take mary thy
wyffe to thy kepyng for it
is of the holy ghooſte that it
quicke in her body for thou
ſhal be keeper ād noo ryſſher
to her childe: & whā it is boz
ne: calle it Jeſus for he ſhal
be ſauour to all the world.
Thēne ye ſhall vnderſtōde
that for. iiii. cauſes as ſaint
ābroſe ſayth. oure lady was
wedded to this olde mā Jo
ſeph. The fyrſte was yf ſhe
hath conceyued wythoute
wedlocke the Jewes wold
haue ſayd that ſhe had be ā
euyl woman of her body.
And ſoo haue ſtoned her to
deth. The ſecōde cauſe was
for ſhe was ſoo ſhamefaſte:
that & ſhe had herde ony ha
ue put ony defāe to her ſhe
wolde haue deyed fro ſorow.
The thyrde cauſe was
for Joſeph choldē here wit
neſſe of her maydēhode.
The: ſowthe cauſe: for Jo
ſeph ſholde helpe her at her
byrth ād brīge her to bethlē

ād aſt i to egypte: ād ſoo ap
en in to her owne cōūtre.
For theſe. iiii. cauſes ſhe was
as wedded to this olde mā
Joſeph: and alſo to begyle
the fende that he ſholde not
knowe hī fro an other chil
de. Now haue ye herde of
the ānūciaciō. The re be ſo
me people that asketh a q
ſtyon. why there ſtōdeth a
wyne potte wyth lylpes
byt wene our lady & gabriel
the āgell att her ſalutacyō.

Thys is the cauſe for our
lady at her ſalutaciō cōcey
ued by the ſeythe.

¶ Narratio.

¶ It byfelle thus vpon a
cristmaſſe dāye: that a cry
ſten mā: and a Jew ſat to
gyder ād ſpake of the 2cepc
cyon of our lady: ād as they
were thē ſtode a wyne pot
te tofore theim wyth a lylpe
there in. Thēne ſayde the
cristē man we byleue y our
lady cōceyued: lyke as theſe
lylpe cōceyueth the coulour
of grene. And after brīgerth
forthe a wythe flour wy

thouth craft of man or ony
 perynge to the stalkeright
 so our lady cōceyued of þe ho-
 ly ghoost: and after brought
 her sone oure lord Jesu cri-
 ste withoute ony wēme of
 her body that is flour and
 chefe of al wommē. Thēne
 sayd the Jewe: whā I see a
 lily spryng out of the dede
 stalkeright that stondereth in this
 pot: thēne wyll I byleue
 that thou sayste to be true.
 And anōe ther with sprāg
 a white lily out of the dede
 stokeright that stode in the same
 wyne pot. And whā the Je-
 w saw that: anone he felle
 to wone to the grounde vpon
 his knees. And sayd thus.
 Lady now I see well that
 thou cōceyued with the ho-
 ly ghoost our lord Jesu crist
 goddis sone of heuē: & thou
 were clene mayd bothe be-
 fore the byrth and also after
 the byrth. And soo anone he
 was cristened: and soo after
 he was a lull holy mā. And
 this is the cause wherfore
 that the potte with the lily

is set bitwene oure lady and
 the angel. For right as the
 Jew disputed with the cri-
 sten mā of the maner of the
 cōcepyon. So our lady di-
 puted with the angel of the
 maner how she sholde con-
 cepue and be both moder and
 mayde or she chēted therto:
 thēne ye that wyll faste the
 fyue euens of our lady: in
 worshyp of her. v. Joyes
 that she had of her sone.
 ¶ The fyyste whā she con-
 cepued of the holy ghoost:
 and knew that she was mo-
 der to goddis sone of heuē.
 ¶ The ii. was on cristmas-
 se day: whā she was deli-
 uered of her sone without
 ony peyne of her body: for
 as she cōceyued withoute
 lust of her body: also she was
 deliuered withoute peyne
 of her body. ¶ The iii.
 Joye was on ester day whā
 her sone rose fro de the to ly-
 fe: and come to her and kyssed
 her and made her more Joye-
 full of his vpryng: than
 she was sorowful of his de the.

De annūciatione. b. marie.

¶ The. iiii. Joye whan he
steyd vp to heuen: on holy
tursdaye in the same flesshe
ād blode þ he toke on her bo
dy. **¶** The fyfthe Joye was
i her assūptiō: whā she sa w
her sone cōe with grete mlti
tude of angellis & sayntis
to fette her to heuen and to
crownē her quene of heuen
and ēperes of helle and la
dy of the worlde: ād soo alle
that ben i heuē: shall do her
reuerēce & worchip & al that
bē in erthe shal do her serui
ce. This bē the fyue Joyes
that oure lady had of her so
ne: and ye shall vnderstōde
that: that he that wyl grete
oure lady with fyue Auees:
shall neuer come in to the
peynes of helle.

¶ Narratio.

¶ We fynde wreden of an
holy maydē þ was deuoute
in our laydes seruice: and e
uery day greted her with fy
ue Joyes. Thēne it happed
so on a day that she fell seke
and felte her selfe well that
she sholde be dede. ād for fe

re she sygher wonder sore.
And made grete mone for
by cause she wist not whe
der she sholde go after her
deth. Thēne come our lady
to her: and sayd: why art
thou soo sorpy that hast ma
de me so glad gretynge me
with Joyes that. I had of
my sone: therfore be not so
ry: but know well that
thou shall go with me in to
euerlastyng blyssē: ād Joye
without ende.

¶ Narratio.

¶ We fynde of saite Gilber
te that on a tyme he was
nye dede of the quyncey and
whā his throte was so gre
te: and well nye dede that he
myght not take bzyeth: our
lady cōe to hi and sayd to hi
Gylbert my seruānt it wē
cuyll doo that they throte
shold suffre penaunce: that so
oft tyme gladed me with
Joyes ād anōe she toke her
sayz pappe and mylke on
his throte ād wēt her way:
& anōe ther with he was ho
le & thāked our lady euer aft

De scō georgio martyre.



God frē
disliche
a day ye
shall ha-
ue saynt
Georgis
daye: the

holy mazer: it is wreten in
his lyfe þ̄ there was an hor-
ryble dragō besyde a cyte þ̄
was called cyrme of the w-
hiche dragō men of the cyte
were sore aferde: in soo mo-
che that by counseyll of the
kyng: euery day they gaaf
hī a childe and a shepe to ete
for fere lest he wold haue co-
me i to the cite. Thēne whā
all the childrē and the shepe
were nye ete: for by cause
that the kīg hī self gaaf hē
the same couseyll they con-
streyned hym: that he had
but a doughter to gyue her
to the dragō. Thēne the kīg
for fere of the people with
weppng. and grete sorow
makng: deliuered hē his
chylde & sent her forth to þ̄
place thē as they were wot-

to set her owne childrē: and
a shepe with her to abyde
tyll the dragon come. But
thā by thordenaūce of god
saynte George cōe rydng
that way. And whā he sa-
w this damysel i her aray
hym though she was a wo-
man of grete byrth: and as-
ked her why she stode there
with that shepe in suche a
ray so mozyng: thēne ans-
wered she and sayd: gentyll
knyght well maye I moze
ne make sorow for I am
a kyngis doughter of this
cyte: and now I am set he-
re to be deuoured of a dragō
that hath ete al the childern
of this cyte: and be now di-
stroyed: & now he must ha-
ue me. For my fader gaaf
hē couseyll therto: and ther-
fore gētyll knyght ryde hēs
fast & saue thyfelfe: lest the
dragon sle lothe the and me.
Thenne sayd George da-
moyzell that wē grete sha-
me and bylony tome: that
am a knyght well arayed:
and shold flee: and a womā

De scto georgio martire.

and sholdest abyde. Thēne
wit that the dragō put out
his hede at an hole: and spyt-
ted fyre: and pfered batayle
to george. Annone george
made a sygne of the crosse
before hī and set the speere in
the reest: and with grete my-
ghte bare downe the dragō
to the grōde. And thēne bad
the damopell bynde this
dragō with her gyrdell abo-
wte the necke: and led it with
her in to the cyte and so the
dragō folowed after her as
it had be a hounde made to
bow pacyētly. But whan
the people of the cyte saw
the dragon cōe they fled for
fere a way: thēne george
called the peple ayē and sa-
pd to hem: be not aferde for
and ye wyl bpleue in crist
and take cristēdom I wyl sa-
ue and flee this dragō and de-
lyuer you of your ēmye: thē-
ne were they so glad the a-
none xx. M. men withoute
wommen and childern were
cristened and the kyng and the
quene were fyrst of all with

all his husholde: and thēne
george slew that dragō and
bad the people they open to
hī and drawe it out of that
cyte the sauour of it dyde
the people noo harme. Thē-
ne george bad the king edy-
fy churches in euery corner
of his lōde and belusty to god
dis seruice: and to honour
and wozshyp all the people
of holy churche and euer ha-
ue passion and be soz for
hem that be pour or in ony
dyscase. Thēne whan ge-
orge had done thus and had
torned all the lōde to crystē
feyth: he herde of an empe-
rouer that hyght dyoclesya:
how he dyde many cristen
men to deth: thēne he went
to hī and rebuked hī of his
cursed dedes. Thēne thēpe-
rouer cōtaūded to put geor-
ge anone in to prysoun: and
to laye him vpryght: and to
lay a mylstone vpo hīs brest
to presse hym to deth. Thē-
ne george prayed to god for
helpe: and our lady kept hī
that he had no harme in no

parte of his body and whā
thēperour herde therof: he
dyde make t wo wheles: ād
put hem full of hokes: and
george was set in myddes
bwtwene hē t wo and then
ne the wheles wē tourned
ād soo to rase his flesshe fro
the bones: and whā george
was in this torment: ano
ne he prayd to god of socour
and helpe and he was hol
pe and thenne they put hī i
to a hote lyne kyle and clo
sed him therin: for he shold
haue be bzente: but anone
our lord tozned it to colde:
and there he was thze day
es: and thenne they wēt to
haue fonde hym bzent: and
he was saaf fro all maner
harmes and was mery.
Thenne he was broughte
forthe and sette byfore thē
perour: and george repre
ued hym of his false goddis
and sayd to hym they were
but fēdis withoute myght
and power. Thenne them
perour made to bete hys

mouth wyth stone tyll he
was to powned: and made
to bete his bare body with
dye besomes tyll the flesshe
felle from the bones: ād the
people myght see his gut
tes yet after they made hem
to drynke venym that was
made strong for the nones:
for to haue peyned hym to
deth. And whā george had
made a sygne of the crosse
he dranke the popson wy
thout greyf i somoche that
the mā that made the pop
son toznet h to cristen seyth
and anone he was done to
dethe. Thenne the nyght
after as george was in pry
son god cōe to hym ād sayd
George be of good confor
te: to morow thou shalt
make an ende & come to e
uerlasting Joye and blyss:
& set a crowne on his hede:
and gaaf hym his blessing
Thenne on the morow for
he wolde not doo worshyp
to the false goddis: tēperour
made to symte of his hede.

De sancto marco euangelista.

And thēne as the mperour
wold haue gone to hys pa
lays there cōe a fyre lyght
nyng: and brēte hym ād all
his people: we fynde i a sto
rpe of Antyoche wyrtē that
besyde Jherlm a sayr yong
knyght appered to a prest
and sayd I am saint George
and a leder of cristen people
ād cōmaūded the prest that
he sholde bere wyth hi hys
relykes: and cōe wyth hi to
the syge of Jherlm. But w
han they cōe to the walles
the hethē people therin we
re so strong: that he cristen
durst not cōe to the walles:
Thenne come saynt geor
ge clothed in white ād ma
de a crosse on his brest: and
went vpon the ladder: and
bad the cristen peple come
after hym. And so wyth the
helpe of saynt George they
gate the cyte of Jherusalē:
and slew all the hethen peo
ple that were founde there
And therfore lete vs praye
to: saynte George: to helpe
vs apenst our ghoostly eu

my: now a euer.

Amen.

¶ Sequitur de sancto mar
co euangelista.



God frēdis su
che a day ye
shall haue saint
markis daye:
that was one of the. iiii. eu
angelystys: that wrote crys
tis gospels: and preched hem
to the people. Thenne mar
ke was fyrst an hethen mā:
and after he was crystned
of saynt peter: and he made
him to go and preche to the
peple goddys worde. And
thenne for he was soo holp
a man: the peple wold ha
ue had hym to be a prest.
But he was soo meke in
hym selfe: that he made one
of hys thombes to be cut of
for he thoughte he was
not worthy to be a prest:
but for god wold haue it so
saynt peter wyth grete in
staūce made hym take thoz
der of presthode vpon hym.
Thenne was he besy bothe
day & nyght to preche the

worde of god: & all that he
 sayd with worde he cōfer-
 med it with good ensample: &
 with doyng of grete myra-
 cles. Thē by the ispiracōn
 of the holy ghoſt he wēte in
 to the Cyte of Alysandze /
 for to tōrne the people to
 the seyth. Thē newhā he co-
 me to the cyte vnneth that
 he was entred in to the cite
 his soo brast and therby he
 wyſte well that he sholde
 be dede. Thē he saw a
 mā sytte and clout shone to
 pour peple and marke pra-
 yed hi to mēde his shoo thē
 ne for this mā was pouer
 hi thoughte it was almesse
 to helpe hym at that tyme:
 And toke his shoo and be-
 gan to se we: & anone with
 his nalle he hurt his hōde:
 and what for ache: & for gre-
 te payne he sayd god helpe
 and whā marke herde that
 he called to god: and mar-
 ke prayed to god for hym:
 and thē marke spytred on
 the erth & blessyd it and ano-
 ynted his honde ther with

and sayd (In nōie patris ie-
 su xpi filii dei uiuifanet ma-
 n⁹ tua.) In the name of the
 fader ihesu crist the sone of
 the q̄cke god thei hōde be ho-
 le (Mocabat aut hō ille ana-
 nias) Forsoth that mā wal
 called ananias. And whan
 ananias sawe suche vertue
 in marke: he prayed him to
 dwell styll with hi. Com-
 ratusq; ibidē duobz annis
 And there he dwelled ii. yer-
 es and cristned hi and al his
 husholde and after ward for
 grete holynesse that Marke
 saw in this mā: he made hi
 archiepyshop. Thē the
 people saw how that mar-
 ke pched in the cyte: they to-
 ke hym and tyled a rope a-
 bout his necke and drew
 hym amōg stones: tyll the
 flesshe felle to therthe and sa-
 yd: draw we the bugull to
 the bugull place. So whan
 he was draw nye to the de-
 th thē they put hi i to pry-
 son tyll on the morow. Thē
 the same nyght crist co-
 me to hym in to pryson: and

sayd þeas be to the marke
my euangelist: be not agast
for I am with the. Thene
on the morow they come: &
ette hym out of pylon: and
dre to hym tyll he was dede
And whan he shol de dey
he sayd (In manus tuas)
And so gaue vp the ghooft
And after ward they wold
bryne his body And thenne
there come suche an erthe
quake with a lyghcnyng
and thoderingh that there
durst no mā abyde. Thene
in the nyght cristē peple co-
me and toke markis body
and beryed it. Thene felle
it soo that euery cristē lond
halowed sait markis day
saue one cōtrey that is cal-
led apolonia the whiche co-
untrey was so greued with
hete and droughte that al the
cōtrey sayled thei of frute:
soo þ they were well nye fa-
mished And the cōe a voys
fro heuen. & bad theim halo-
we sait markis day: & the-
ne they sholde be confortid:
& they dyde so & anone god

set hē plente of al maner of
frutes ynough Now it is co-
wyte why we shold faste
this day: & goo in processyō
werede i the cyte of. Rome on
this daye fel suche a quake
me & a sodenly deht. that mā
hā a mā paned or gaped or
snesed anone he deyed and
there deyed many sodenly.
Thenne was there a pope
þ was called pellagi⁹ þ cō-
manded all cristen peple
that whan he paned euery
mā sholde make a crosse o-
uer his mouth & whan any
mā herde a nother sneke he
shold saye crist: helpe þ & so
many were saued: & the-
he made the peple go a pōs-
sion & so prayeng to all the
sayntis of heuen to pray to
god for hem & so they dyde.
Thene come aft saint. Gre-
gory: & made hē do the same
on. Saynt markis day: to
halow & fast and goo i pces-
sion: & canōysed it to be done
for euermore. Thene come
there a pope þ was called: li-
beri⁹: in his tyme al maner

saues i tyme of the pete of
grette tendernesse of it selfe:
toke grette harme so wat bi
thonder lyghtnyng & vn-
kibe hetes: by stormes: myl-
lres: by wormes: & by lōg
taptit flyes for grette venga-
unce & ande after ester day
the peple tomed aye to her
olte syne haupng no rewar-
de of the sacrament whiche
they haue receyued: therefore
god sentte more vengaunce
te this tyme than in any o-
ther tyme of the pete wher-
fore this holy pope to pua-
way all thyle thyngis & in
especiall goddis wreche fro
p people: he comaunded to al
cristen peple to halowe & to
fast & go in processyon: and
he that sayd that it is ma-
de by a constitucion is acur-
sed tll he come to amende-
ment. And therefore I chat
ge you and counseyl youal
that thynke to be saued ke-
pe this day after the rule of
holy churche.

In die philippi & Jacobi



God fre
disfuche
a day ye
shall ha-
ue the
fest of
philipp &
Jacob & whiche were holy
apostles. But for this fest
coeth withi p fest of ester ye
shal not faste the eyn But
ye shal coe to churche: & wor-
ship god & the holy apostles
Thene ye shal know well
that philipp was ordeyned
by all other apostles to go i
to the countree p was called:
Sytha to pche to the vnbe-
leued people But whan he
coe thider: ad pched aye nll
the marwileris p they wer-
te fedis & noo goddis: & soo
they toke hi & ladde hi to her
reple: ad wold haue coltrep-
ned hi to do sacrefyce. The-
ne as they were vely to do
hym displease: soudely a gre-
te dragon coe oute of the er-
th & slewe thre of thise myl-
bileuer peple & venemed the
people so with his bzehtig:

In die philippi & Jacobi.

þ there fell on hē ſuche a ſp^e
kneſſe þ the woo & the ſoro
w that they had: they cryed
after helpe. Thēne ſaid phi
lpp to hē yf ye wolde be hol
pē & heled of your ſpkenelle
& alſo thye mēcered from
dethe to lyfe. ſp^eſte caſte do
wne the ma wmetis: & ſet
i theyr ſted croſſes there as
our lord deyed vp on a d wo
it woꝝ ſopp: thēne they dyde
ſoo: for they were glad to be
holpē of her ſpkenes & aſſoe
as they had do ſo they were
holpē. And thenne philipp
prayed to god for thiſe thre
mē to reyle frō deſth to lyfe.
(Tūc precepit philipp⁹ dra
coni vt i locū ſuū deſcende
ret) Thēne philippe zmaū
ded the dragō to goo dō wne
to his place apē: & neuer di
ſeaſe mā moze. Thenne the
curſed peple of the cite ſaw
þ philip wold haue touned
all the peple toke hi: & dyde
hym vpon a croſſe: & ſoo on
a croſſe he deyed: and went
to euertlaſſing blyſſe. Amē.
¶ Now ſhall ye here of.

Jacob þ was called amōge
the apoſtles. Iacobus mi
nor: the leſſe. James ſoꝝ to
know frō iacobus maior.
James the moze was ſait.
Johan euāgeliftis brother.
But whan Jacob⁹ oz. Ja
mes þ is all one name: thiſ
mā was called criſtis ow
ne brode. for he was ſo mo
che lyke to criſt. Thēne w
hā þ. Jewes wolde haue
take criſte: they co wde not
know one frō a nother. But
as Judas betrayed. Criſte
with kiſſyng of hym & by
þ kiſſyng criſt was knowē
& tokē. Thiſ James was
ſo holy fro þ tyme þ he was
borne: þ as lōg as he lyued:
he neuer drāke wyne ale ne
ſyder: ne bere nor no maner
of drynke þ myght makes
mā drōke: ne neuer ete fleſh
therne hys hede was neuer
ſhauen ne vſed neuer to be
baymeth with oyle aſ þ ma
ner is of the cōūtrep for he
te of the ſonne: not he ware
neuer no linnen cloth: & he
lay vpo his knees prapeng

for the peple: & hys knees
were soo thicke that they
were hollen out lyke a ca-
mel This was the fyrst mā
& euersoge masse i vestimē-
tis as prestes do now. Thē
ne it fell so & tyme in the cy-
te of Jherusalē by the dede
of cristis: deth that it must
nedis be distroyed wherfo-
re this holy mā James was
made bysshop of the cyte of
hierusalē & there he was left
to pche & to tozne the peple
to bett lyping but for they
were so cōbred with synne
& they had nōe other grace
of amēdēmēt: but nedis for
the pphery of criste must be
fulfyllid: & the cyte dystroy-
ed wherfore this mē to ke
saint James & set him on
an hye place: prayng hym
to pche the feyth of crist: for
moche of & peple were toz-
ned to crist: & he stode vp &
pched bi good reaso how al
that bileued not i crist shold
be dāned at & dape of dome
i the helle pytte. Thēne the
maysters of the Jewes bad

cast hi downe fro & hye pla-
ce & he stode in & with stones
they bete hym downe tyll
he was dede Thēne he kne-
lyd on his knees prayng to
god to forgyue hē his deth &
a cursed mā with a staf smo-
te hi on the hede & & byrne
fell out & so in this wyse he
gaaf vp the ghost. Thēne
after for vēgalice of cristis
ded: & for this holy mannys
deth the cyte of hierlm & was
& tyme the grettest cyte of
the worlde: & neuer lyke for
to haue be wōne: soone af-
ter was dystroyed in to the
vttermost. In soo moche &
the stones of alle the walles
of the Cyte was to: ned vp
soo down as our lord Jhesu
sayd. xl. wynter before & it
shold be soo & it was & the
Jewes were dzyue out in
to dyuerse cōtreys: in soo
moche that all the kyngdo-
mes were dystroyed: & yet
bē vnd other kyngys: & e-
uer shall be subgettes & no
possessioners yet ye shal he-
re more of the distructyō of

this cite of hierusalē to the
 how vengable god is to
 hem þ̄ be glad to shed cristē
 mēis blood as they were:
 whan god wold haue take
 vegaunce of the cyte. It hap-
 ped so þ̄ a mā of pylatis the
 whiche dide crist to deth cōe
 fro hierusalē to wardes rōe
 but þ̄ tēpest in the see toke
 hym & droue hym vpo a lō-
 de by a tēple whiȝt grete tē-
 pest & there dwelled a grete
 lord that was called Mas-
 pasiā and for this cause he
 was called so for he had a
 malady i his nostrillis the-
 re dropped one of his nose w-
 ormes lyke waspes. Thē-
 ne sayd waspasiā to this
 man: fro what coūtreȝ co-
 mest thou: and he answered
 hym and sayd fro hierlm &
 wold to wardes rome. Thē-
 ne sayde waspasiā I am
 glad ther of for I haue her-
 de say þ̄ there be many god-
 leches in the coūtreȝ: wher-
 fore I wolde well that thou
 comdest hele me and if thou
 do not hele me thou: shalt

be dede. Thēne answered he
 & sayde. I am noo leche my
 selfe but he that helet all sy-
 ke & repleth that dede to ly-
 fe he may hele the and if that
 be his wyll: who is that say-
 yd waspasiā. Syȝe sayde he.
 Ihesu of nazareth þ̄ the Je-
 wes haue slayen. And if
 thou wyll byleue in hi thou
 shalt haue all that thou wyll
 desyre: and be hole. Thēne
 sayd waspasiā. I byleue ve-
 ryly as thou sayste that he
 may hele me that repleth
 mē fro deth to lyfe and ande
 with that worde he was ho-
 le: thēne was he glad þ̄ he w-
 as hole. Thēne ande he sēte
 a mā to the ēperour of rōe:
 and gate lycēce and leue to
 distroye the cyte of hierlm.
 And he gadered a grete mū-
 titude of peple and. Cytus
 was his owne sone with
 hi & wēt to hierlm. Thēne
 the meāe whyle that he be-
 syged the cyte thēperour de-
 ped: & thēne he was chosen
 emperour and tournet aȝē
 to rome: and lefte cytus his

lont the to distroye the cyte
 Thene Tytus lape so sore
 to the cyte: that he enfam-
 myssed thepyn. In so mo-
 che that they ete her shone
 and they botes: and the fa-
 der toke mete fro the sone:
 and the sone from the fader
 and eyther toke it fro others
 mouth: the husbode fro the
 wyfe fro the husbode. The-
 ne amōg all other the was
 a womā of grete byrthe and
 was come of gentyl blood:
 and had a yong childe: & for
 hūger she sayd my dere chil-
 de I haue suffred more pay-
 ne for the than euer thou dy-
 dest for me wherfore it is
 more reysoun I ease my hū-
 ger on the thā though I dy-
 ed & thou also & soo toke her
 schilde and fle we it: & rosted
 halfe of it and kepte half tyll
 on the morow and so as the
 flesshe rosted the sauour:
 wēt in to the cyte. And w-
 hā the peple felte the sauour
 they wēt there had be ple-
 te of mete: and come to ha-
 ue had parte: & thenne this

woman wolde haue hydde
 it: but they sayde they wold
 see what mete she had: and
 thēne she broucghte it forth
 and she wed it and sayd: lo
 here I haue costed myn o-
 wne chylde: & here is that
 other half apest to morow.
 Thēne the peple were so-
 re agreued therof and all a-
 mased of that spght and
 wente fourth leuyng the
 woman etynge of her chil-
 de: thenne hunger encreas-
 sed so grete that there dy-
 ed within the cyte so thye-
 ke that they cast the bodyes
 ouer the walles out of the
 Cyte in to the dyches and
 soo fylled the dykes full of
 dede bodyes: & the stench
 smote forth in to the coun-
 trey: and enfected the peple
 grete: thenne so at the last
 grete nede made hem to
 yelde up the cite Thēne tyt-
 wēt i wit his cost: and right
 as I Jewes sholde crist for-
 xxx. pēs: soo they sholde xxx.
 Jewes for a peny: and to-
 ned the cyte up soo done.

De inuentione scē crucis.

In so moche that they left
not a stone stōdyng vpon a
nother: but dystroyed it to
the vttermoost parte. Lo th^o
maye ye see: toughte god al
myghty abyde & suffre lōg:
he smyteth sore at the last.

And taketh grete vegaunce
on hē that be lusty to shede
cristē mēys blod: wherfo
re euery cristē mā and wo
mā amēde hē selfe: prayng
to this holy apostle to be me
dyatour byt wene god: & hē
that they may haue verey
repētaunce in her hertes he
re: wit shypste of mouth & d
satisfactyō in dede doyng:
that we ma ye come to the
blyssē & neuer shall haue en
doyng. Amen.

De inuentione scē crucis.



God
frēdis
suche
a day
ye shal
haue
the in
uentione
pon of the holy crosse.
But ye shall not fast there:

but cōe to god and to holy
chirche as cristē peple shold
doo: in worshyp of hī that
died on the crosse. Thenne
ye shall vnderstōde why it
is called (Inuētiō scē cru
cis.) The fyndyng of the
crosse: the whiche was fou
de i this wyse as I shall tel
le pou: whā adam our fyrst
fād was seke for age: and
wolde feyne haue be out of
this worlde. Adā sēte sēth
his sone to the angell keper
of paradys: prayng the an
gell to sende him the oyle of
mercy to anoynte his body
ther with whā he were ded.
Thēne wēte sēth to para
dys & sayd his message to
thāgell. Thēne answered
the angell and sayd that he
myght not haue it: tyll the
peres were fulfyllēd: but ha
ue this braunche of the tree
that thy fād synned in: and
set it on his graue & whā it
bereth frute thenne shall he
haue merci: & not erst. Thē
ne toke sēth this braunche &
cōe hōe & fōde his fader ded:

thēne he seth this braūche
on his faders graue as the
āgell bad hym doo the whi-
che braunche groued there
tylle salomon was kyng.
And he made felle it do w-
ne for it was sayd to the w-
erke of his tēple but it wol-
de not corde with the werke
of his tēple. Salomō made
to cast it do wne i to therte:
ād was hyd there: to the ty-
me þ the bysshop of the tem-
ple lete make a wayze i the
same place there as the tree
laye: to wasche i shepe þ wē
offered to the tēple. Thēne
whā this wayze was ma-
de they called in theyr lāga-
ge (Probatica piscina) To
the wiche water cōe an an-
gell certeyn tymes fro heuē
ād dyde worshyp to the tree þ
laye in the groude of the w-
ayze: and meued the water.
And what mā oz womā þ
cōe to the wat next aft the
angell: was made hole: w-
hat syknees þ euer he hadde
by vertu of the tree: ā so ēdu-
red many wynters: tho the

tyme þ cryste was taken ā
shold be done on the crosse.
Thēne this tree by thoz di-
naūce of god swāme vpon
the wat: ā whā the Jēwis
had none other tree redy to
make the cros of for grete
hast þ they had thei toke the
same tree ā made therof a
crosse: ā soo dyde our lord
therō: ā thēne the tree bare
that blessed frute cristis bo-
dy: of the whyche wellet
the oyle of mercy: to adam ā
eue and all other of theyr of
spryng. But whā crist w-
as dede: ā was take do wne
of the crosse: for enuye þ the
Jēwes had to hi: they toke
the crosse ād t w o o t h e r c r o-
ses þ the theues were hāged
on eyther syde of crist: ā be-
ryed hem depe i the erth for
cristē people shold not wite
whē they wē done for to do
it worshyp And thē it laye a
yē ā moze: i to þ tyme þ elyn
thēperes mod of 2stātē ga-
dred grete people to syghte
wit maxēci⁹ at a grete wat
ouer þ whyche water lay a

De inuentione sc̃e crucis

grete bygge for the cyte of
ȝstātȝne marci⁹ lete make
a trappe hoppynge for to ha
ue disceyued cōstātȝne: ꝑ he
shold haue fallē in to ꝑ wat
And as ȝstātȝne lay in his
bed sore afeerde of marci⁹
for he was moche bigger of
peple thā he was thēne cōe
to hī an āgell with a sygne
of the crosse shynig as gol
de: ād sayd to hī. To moro
w whan thou goost to this
batayle: take this sygne in
thy hōde & by the ṽtue therof
thou shalt haue victoꝝ: thē
ne was ȝstantȝne wonder
glad & anōe lete make a cros
se of treē to bere it tofore hī
to ꝑ batayle But whā ma
rci⁹ sa w hī ñpe ꝑ bygge: he
was so fyers of hīselfe ꝑ he
had for gete ꝑ trappe the
wiche he had made hī selfe:
& so cōe on ꝑ bygge & fell do
wne in to ꝑ water by the
trappe & was drowned: thē
ne was al his cost wōde: fery
ne to yelde hē to ȝstātȝne w
ith good wyl Thēne for ȝstā
tȝne was not yet cristened &

Also he was heled of a lepre
hōde ꝑ he had Thēne anō
ne by cōsēyl of the pope he
sēt his moder quene Eley
ne that was quene of Jhe
rusalē: & prayed her to goo
syke the crosse that cristē de
ped on. This eleyne was a
kynngis dother of ēglond &
& the ēperour of rome wed
ded her for her beaute. & soo
she was made emperesse of
rome But after her husbō
des dethe: she had the kyn
dō of Jherusalē to do wꝝp:
where she made gader al
the Jewes that myght be
fōūde & sayd. But yf they
wolde she we her the cros
they shold al be bzēt Thēne
was there one of hem that
hight iudas & all sayd that
he knew best whē the cros
se was. Thēne sayd eleyne
to hī (Si vis viuere ostēde
michi lignū crucis) If thou
wolde lyue she we me the
crosse ꝑ god byed ṽpō oz el
les thou shalt be bzēte ād so
put hī to grete distēse Thē
ne he sa w he must nedys

telle or depe: & sayde to hē I
 bespche you lede me to the
 moūte of caluary there as
 I shall byd you: I shall she
 we you þ crosse of crist for
 he was blinde & myght not
 see: ad so whā he was brou-
 ght to the moūte of caluary
 he kneled do wne & prayed
 lōge & whan he had prayed
 the place whē þ crosse was
 mēued & ther the quoke. &
 thē cōe a swete sauour fro þ
 place thē the crosse lay: þ w-
 as as swete as ony spetery
 in the world & thenne they
 dygged there lōg: & at laste
 they fōūde ther. iij. crosses:
 but thenne wylte they not
 wiche was Christis crosse
 for thother ii. And thēne to
 ke they a dede body & layed
 now on þ crosse: & thēne on
 thother & whan they cōe to
 Cristis crosse anone þ body
 rose: to lpf and thāked god
 thēne sayd Judas thou art
 crist truly & sauour of the
 world: after þ Judas was
 cristned: was a holy mā af-
 ter. Thēne toke eleyne a p-

te of þ crosse & sent it to Kōe
 to her sone: & the remanaūt
 therof she made to shryne it
 i siluer and gold & leste it in
 hirkz with al the worshyp þ
 she coude: thus holy chirche
 maketh mīde thil day þ the
 holy crosse was fōūde Thē-
 ne as we rede we fide i a cy-
 the þ was called byzetus. a
 cristē mā hered a hous of a
 Jew for to dwelle i Thēne
 had this mā a rode: þ wiche
 nicodem⁹ had made i mīde
 of crist Thēne toke he this
 rode & set it i a þup place of
 his house for sighte of the Je-
 wes ad dyde it worshyp aft
 his zninge: thēne aft it fell
 so that thil mā wēt ito a no-
 ther hous & hadde hi to le-
 ue this rode behinde hi vñ-
 wetynge. Thēne cōe a Jew
 & dwelled i the house the-
 re this cristē mā had be in:
 thēne for to make hi goode
 chere his neyghbours co-
 me on a nyght and souped
 wit hi ad as they sat at sou-
 per & spake of thil cristē mā
 þ dwelled there before this

De inuentione sctē crucis

Jew looked besyde hym & in
a corner he saw this rode.
And whā he sawe that a
none he begā to gride with
his teth: & to chylde wyth
this other Jew his neygh-
bour: & sayd thou arte tor-
ned to cristē feyth: and hast
a rode: & dost it worshyp p-
uely: thēne this other Jew
swore nay: as depe as he co-
wde that it was not soo: ne
neuer saw it before: p̄ tyme
yet not wistōdypng that o-
ther Jew went & tolde his
neyghbours: & sayd that
this mā was a prey cristē
man & had a rode preyely i
his hous. Thēne anone cōe
al his neyghbour wode for
wrathe & al to bete this mā
& dre w hī and tugged hī in
the worstē maner that they
cowde: and soo at the laste
they sayd: all this is the y-
mage that thou beleuest v-
pō. And they toke the yma-
ge & bete it ād scourged it &
crowned it with thornes: &
at the last thei made the strē-
gest of hem to take a spere &

with al his might to saypte
it to the herte: & anone ther-
with blood & water ranne
oute of the sydes. Thēne
wē they sore aserde ther of &
sayde: take we pottes & spl-
le hem wit this blood & lete
vs bere it i to the tēple the-
re as all the syke peple is of
dyuerse maladyes: & anoint
them ther with & pf they be
hole with the blood: thēne
crye we god mercy ād anōe
lete vs be crystned man &
womā. Thēne they anno-
ynted the syke peple with
this blood ād anōe they wē
hole. Thēne went thise Je-
wis to the byshop of the cy-
te & tolde hī all the caas. & a-
none he kneled downe on
his knees & thāked god of
this sayre myracle. And w-
hā he cristned the Jewis he
toke vpoles of glasse cris-
tall & aunbur & put of this
blode i hē: & sēt it aboute in
dyuerse chirches: & of this
blode. as many man vnder-
stōde cōe to the blood of hay-
les. Hilicis tellyth i his cro-

nycles: that many yeres af-
ter þe hirlm was destroyed:
the Jewes wolde haue byl-
ded it aye: thēne as they wē
te thetydier wardes erly on
a moznige. they fōde many
crosses by the waye: & they
were aferde therof & tozned
home aye pet on the mozo-
we they cōe aye thēne we-
re the crosses full of blode &
thēne they slepe hō wardes
aye eche one pet wold they
not leue therby but cōe aye
the. iiii. day thenne fyre tole
oute of therthe ad bzēt thei
euery chone in to ashes.

¶ De sancto iohanne ante
portam latinam.



God
frēdis
suche
a day
pe shal
haue
saynt

iohānis day at porte latine
whypys this day called soo.
It happed at this dape this
holy saynt preched the wor-
de of god i a cyte þe was cal-

led ephesye The iustyce of
the cyte sawe þe he tozned
moche peple to the bileue of
crist & wolde haue had hym
to do sacrifice to false god-
dis: & for he wolde not: but
rader lese his lyfe. Thenne
the iustice lete take hym et
cōmaūded hym to be set in
prysō whyle he sētte to the
emperour of rōe to knowe
what he sholde do with hi.
And so lettres come to the
emperour in the wiche let-
tres he called Johan þe wor-
se þe he coude: and sayde he
was a false discepuer of the
people. Thenne wrote the
perour aye. to the Justice
& bad he sholde sende Jo-
han aye to hym to Rome
et soo he dyde: And thepe-
rour opposed hym of his de-
des & whā Johā stode sted-
fast in the feyth: & for grete
scozne theperour made clip-
pe some of Johānis here of
his hede for he had a fayr he-
de of here. And whā he was
soo clypped alle the people
lough hi to scozne. & soo dyde

De scō iohē an portā latiniā

hym grete diseale And they
lad hi to a gate of the tow
ne of Rōe: the wiche is cal
led porte latine. & there they
put hi i a tōne of hote feruē
te oyle: & closed hi theri: and
put ōder fyre to haue bzent
hi theri: but for he was god
dis owne derlig he kept hi
so that he had no harme in
no parte of his body. Thē
ne whā the peple wēte that
he hadde be dede they vnclo
sed the tōne: & fōlde hi as ho
le ād as soude i alle partyes
of his body & clothis: & no
thige had touched hi Ther
fore cristē people lete make
a chirche thē i the worshyp
of god ād martirdō þ he suf
fred thē. Thēne for thēpe
rouer myght not ouercōe hi
by no waye of martirdō ād
penaunce: he exyled hi in to
an yle þ is called pathmos.
Thēne herde saīt Johānis
moð that her sone was sēt
to rōe for to be dede. for gre
te sorow & passiō of hi she
wēt aft to rōe. But whan
she herd þ he was exyled she
torned apē & wēt hōwarde

& so whan she cōe to a cyte þ
was called vetulā & thē she
felle seke & deped ād there she
was buryed besyde the cyte
in a roche: ād whā she had
layne thē many peres: saite
James her other sone cōe
thyder & toke vp his moder
body: & it smelled as swete
as ony spycery: & broughte
it in to the cyte & buryed it
there wyth grete worshyp
an hounour. Amen.

De festo sancti iohannis
baptiste.



God frē
dis suche
a day ye
shall ha
ue an hie
fest & an
holy that

is called saynte Johis dape
the baptist: ād it is called so
for he baptised crist in þ wa
ter of flow Jorda: wherfo
re ye shall faste the eyn: &
ye shall vnderstōde & knowe
how the eyns wē fyrst fo
unde i olde tyme: i the begi
nyng of holy chirche. It w
as so that the peple come to

chirche wit cādellis bzēnig
 & wold warke & cōe with li-
 ghthe to warde nyghthe to þ
 chirche i her deuociōs: & aft
 they felle to lechery as son-
 ges: daunces: harppng: py-
 ppng: & also to gloutony &
 spne. & soo tozned the holp-
 nesse to cursednesse wherfo-
 re holy faders ozdened the
 peple to leue the wakig & to
 fast the eu: & th^o tozned the
 wakig i to fastig But it is
 called vigilia: that is wakig
 in egypthe & it is called the
 euen for at the eyn they
 were wonte to come to the
 chirche But in worlshyp of
 saynt iohā the peple waked
 at home & made iii. māer of
 fyres. one was cleue bones
 & noo wode: & that is called
 a bone fyre. A nother is cle-
 ue wode & noo bones: & that
 is called a wode fyre. for pe-
 ple to syt & wake therby.
 The. iiii. is made of wod & ad
 bones: & it is called saūt Jo-
 hās fyre. The fyrst fyre as
 a gret clerke Johan Byllet
 telleth he was i a certeyn co-
 untrey & i that countrey there

was so grete heete the wi-
 che caused the dragōl to go-
 o togyder: i tokenig þ Johā
 deyed i bzēnyng loue: & cha-
 rpte to god & mā. And they
 that deye i charpte shall ha-
 ue parte of all gode prayers
 & they þ doo not shall neuer
 be saued. Thenne as this
 dragōs flew in thayze they
 shed downe to þ waters fro
 che of her kide: & so eueny-
 med the waters & caused
 moche peple to take her de-
 th the by & many dyuerse sp-
 kenesse: thēne o a tyme: the
 wē māy grete clerkes & rad-
 of kig alysaūder. howe on a
 tyme as he shold haue a ba-
 taylle with the kig of ynde.
 & this kig of ynde brought
 with hi māy oliphaūtis be-
 ryng castellis of tree on her
 backes as the kynde: of hē
 is to haue armed knyghtes
 in that castel for the betay-
 le: thenne knew alysaūder
 the kynde of þ olyphauntis
 that they drad nothing mo-
 re than the iarryng of swy-
 ne wherfore he made to
 gader togyd all the swy-

De sctō Johāne baptista.

ne þ̄ myght be gotten & caused thē to be dyspuen as nyg the olyphantis as they myght well here the iarryng of the swyne: & thenne they made a pygge to crye & whā the swyne herde the pygge crye andē they mad a grete iarryng & astōe as the olyphantis herd þ̄ they begā to flee echone: & cast downe the castells & slewe the knyghtes þ̄ were in hē: & by this meane alysaundre had the victorie Also this wise clerkis knowē well þ̄ dragons hate no thig more than the stēche of brennyng bones: therfore they gadred as many as they myghte fynde & brened hē: & so with the stēche therof they droue a waye the dragons & so they were brought out of grete dyssease. The secōde fyre was made of wode for þ̄ wyll brenne lyght & wyll be seen ferre: for it is þ̄ cheef of fyre to be seē ferre: & tokenyng þ̄ saynt Johā was a lāterne of lyght to the peple. Also

the peple made blasfes of fyre for they sholde be seen ferre & specyally i the nyght: said hieromy the pphete many a yere or Johan was borne he pphced & spake thus with goddis mouth and said (Prisusq̄ te formare in utero noui te) Before or thou were fourmet i thy moders wōbe I knewe the (Et anq̄ exires de vulua scificauit te) & before or thou pedest out of thy moders wōbe I halowed the (Et pphetā i gētibz dedi te) and I gaaf the a prophete to þ̄ peple. Thēne for said iohā shold be holy or he were borne god sēt his angell gabryel to zachary said iohānis fad̄ as he dyde sacryfyce i stede of abia þ̄ bisschop in the tēple: & prayed to god to haue a chylde for both he & his wyfe were bareyne & olde. Thēne sayd thāgell to zachary (Ne timeas zacharia) Drede not zachary god hath herde thy prayer (Elizabeth vox tua piet tibi filiū & vocabit nomē ei⁹ iohēs)

Elizabeth thy wyle: shall
haue a chyldre and his name
shal be called iohā he shal be
fulfylled with the holy gho-
ost. (Et multi in nativitate ei⁹
gaudebūt) & many shal Jo-
pe in the byrthe as hi. The-
ne for zachary was olde: he
prayed the angell to haue a
tokē: of hys byhest thēne sa-
yd the āgell to hi he shold be
dōbe tyll y chyldre were boz-
ne: & so he was. Thēne cō-
cepued elyzabeth And whā
she was quykē with chyldre
our lady cōe with chyldre al-
so to speke with elyzabeth:
& anonē as she spake to eli-
zabeth: saint Johā pleyed i
his moders wōbe for Jo-
pe of cristis p̄sence y he sa we
in our lady: & so there our
lady was with elyzabeth
unto the tyme that Johan
was bozne: and was myd-
wyle to elyzabeth: & toke
saint Johā frō the erth: & w-
hā neyghours herde that e-
lyzabeth hadde a sone they
wē full glad: and cōe they der
as the maner was that ty-

me to gyue the chyldre a na-
me: & called it zachary after
y sad. But helyzabeth had
calle hym Johā But for the
was none of the kyne of y
name: they asked zachary
by synnes what the chyldre
sholde byghte. Thēne he
wrote to hē: & had calle hi
Johan. And ther with god
losed zacharyes tonge: and
spake redely: and thāked god
hyghly. Thus was Johan
holy or he was bozne. And
for he wolde gyue euery mā
syght of graces of a good ly-
upng he gaf hē ensāple: for
assone as he was of couena-
ble age: he wēte in to desert:
& was there tyll our lord co-
me to be cristened of hi and
there he lyued full streytlly
(Johānes habuit vestimē-
ta de pilis cameloz) Johan
had his cloth made of the he-
re of camel and a gyrdell a-
boutē hi of y same skynne.
(Et ea autē eius erat locu-
sta mel siluestre) For so the
his mete was leues & hony-
suckles. that hath a whyche

De sctō iohāne baptista.

flower þ groweth in trees:
 & he ete al māer of wormes
 þ were norssed in þ deserte
 amōge herbes & the worme
 be as grete as a mānis fyn-
 ger & sucked hony of flower
 þ be called honysuckles: that
 pour peple gadre: & fry hē i
 in oyle to her mete. Also Jo-
 han ete brode rounde leues
 that growē in trees i that
 deserte. And whan they be
 broken by twene a mānis
 hōdes they be swete as ho-
 ny: & he drake wat of a well
 þ was in deserte: there was
 Johānis lyfe i that deserte:
 tyll þ our lord was. xxx.
 wynter of age. And thēne
 our lord & Johā met at the
 water of flow Jorda. And
 thēne Johā tolde the peple
 of criste: & sayd (Ecce agn-
 ō) See the lōbe of god that
 I haue told you of that shal
 fulfyll you i the holy ghoost
 Thēne wēt Johā i tho the
 wat: & there he baptyled
 crist: & whā he was bapty-
 led (Ecce apti sūt celi) Heuē
 opened (Et uidit spm̄ dei de-

scēdentē sicut colūba) And
 he saw the holy ghoost cōe
 downe as a doue (Et vox
 de celo audita est dicēs.) & as
 as a boys from heuē spake
 thus (Ecce fili⁹ me⁹ dilect⁹ i
 quo michi bene cōplacui.)
 This is my welle beloued
 sone þ pleyseth me. Here ler-
 ned Johan fyrste to knowe
 thre psones in trinite: & all
 this betokeneth two fyres
 The thyrde fyre of bones be-
 tokeneth Johānis martir-
 dō for his bones were brēt
 & how ye shal here: we rede
 þ kynge herode had a broð
 that hyght philyp & he had
 a fayr womā to his wyfe: &
 herode loued her well & hel-
 de her vnto his wyffe where
 Johan repzeued hym & sa-
 yd (Nō l3 tibi hēe vrozē fra-
 tris tui) It is not lawfull
 to the to haue thy broders
 wyfe: & therfore he putte hī
 in prysō: & ordeyned bitwe-
 ne hī and his wyfe how Jo-
 hā myght be dede: without
 troubleng of the people: for
 the comē people loued iohā.

well Thēne herode ordered
to make a grete fest of al the
states of the countrey: for
they shold holde wit hym:
yf the people had rylē. And
so whan the day was cōe y
the fest shold beholde: & all
the peple were serued atte
mete: herodes wyf as coue
nauit was byt wene hē tho
she sent her doughter into
the hall for to daūce: and to
rōble afore the gēstis And y
pleysed her so well that
he swore a grete othe & sayd
(Petē a me qd vis & dabo ti
bi) aske of me what thou
wylt & I shall gyue it the.
Thēne as the mod bat her
saye: she sayd) Caput iohis
baptiste.) The hede of iohā
baptiste. Thēne herode fe
rned hī wroth and sorp y he
had made suche ā othe But
he was glad in his herte &
thēne sēte i to prysō to smy
te of Iohis hedde: without
ony othe dome: and was
brought to the damoyzell.
Thēne the mod lete bery it
in a pyr place ferre frō the

body. Thēne the nexte ny
ght aft Iohis discyples cōe
& toke his body and beryed
it: & there it laye tyll Julyā
the aposteta the Emperour
cōe that way: thēne he ma
de take vp iohānis bones:
& to bryne thē: & weno w hē
in the wynde hoppyng: y he
shold neuer rylē ayē to lyfe
Thy pe may vnderstōde ho
w holy that this mā was.
Thēne an angell cōe from
heue: & tolde zachary of his
repyng: & was halowed
in his moders wōbe & our
lady toke hī fro the erth in
his byrth: & an angell brou
ghte his name from heue:
and after he crystened our
lorde ihesu criste: this was
an holy mā ye shall vnder
stōde y saynt Iohā the euā
gelyste deyed the same day:
but holi chirche maketh no
mencō thero of for his dave
is holden i cristmasse weke
Thēne for thys t wo iohā
nes be holdē the worthpest
saintis in heue thēne there
wē t wo scolers of dyuinite

Sanctoꝝ petri & pauli aploꝝ

thone loued iohan baptist & thothe iohā euāgelyst: on a day they purposed to dispute of this mat: & the day was asygned: but thenne the nyght before: eyther iohānes apered to her louers & bat hē leue her disputaciō for they were well accorded in heuē & made noo stryffe. And thēne on the morow before all the peple eyther tolde his visyon that were come to haue herde hē dyspute: & thenne all þ people thāked god & bothe iohānis of this fayr myracle. Also there were two meceles þ loued well chise two iohānis & so as they were in communig: they spake of chise two sayntes whiche were the gretter i heuen. And soo that one sayd: þ one was gretter thā þ other et so they begā to fyghte. Thēne there come a wys fro heuē and sayde: we fyghte not in heuē and therfore fighte not ye i erthe for vs: for we bē in peas: and soo be ye: &

ther with they were bothe hole of theyꝝ syknesse: and thāked god & bothe saic Jo hānes and after ward they were holy mē. And therfore lete vs worshyp thys holy sayntes: that they maye praye for vs: þ we may cōe to euerlastyng blyss. Amē
C Sanctoꝝ petri & pauli apostolorum.



Dod frēdis suche a day ye shall haue te fest of Peter & Poule

and ye shall fast the eyn: and on the morow cōe vnto the chirche: and worshyp god & praye to chise two sayntes that were holy apostles to pray for vs. Our lord hath peter on his one syde: & poule on that other syde: and he hath his woundes open & fresshe bledyng the wynges to al maner of cristē people þ he suffred those woundes for vs: þ be the spue welles

of merci þ he suffred for vs: þe shall vnderstōde þ thye two apostles wē firste grete synners. But fort they left her synne: & were sorp & cōtryte: and synned nomore our lord toke hem i ensāple to all other that wpll leue synne: they shal be saued. For he that is shypuen: and for laketh his synne: mercy foloweth that et do his penaunce he shal haue mercy & grace. For as gladde as the fader is to see the sone ryse frō dete to lyfe: also glad is our lord: & moche glad to see a man ryle out of dedely synne: & neuer to do it more: therfore she wyngē by ensāple. Poule bereth a swerde to al cristen people to cut a way þ cheynes of synne: which his sharpe swerd of gesspō: for dedely synne byndeth a mā sore to the fēde & therfore cut a way þ cheyne. peter is also redy to opē the gates of heuē to all cristen peple & to take theym in þ wpll forlake her synne pe

shall vnderstōde: that poule was fyrst so hye & so feeble apēst all goddis seruañtis: þ there durste no precher deale with hi but after he leste grete malyce. And there as he was ferse: after he was gracpo: & there as he was before hye & proude of herte: he was meke & lowly to al le goddis seruañtis. peter also helde hi selfe moste peryte & stedfast of all cristis discyples wherfore he made boist by a vayne gloze þ he was redy to goo to dethe wit crist: & sayd th? It behoueth me to dey with þ & whā crist sayd that all his discyples sholde forlake hi. peter for the grete boist said: though all mē forlake him he wold not: & yet more ouer whā criste was take. Peter drew out his swerde & smote of a seruañtis ere þ hyght malc: But sone after whā he saw þ crist was take: & shold be put to dethe: thēne he swoze & stered that he neuer knewe hi & forlake criste

Sanctor petri & pauli.

But whā he herde the cocke crow: thene he remēbred of that oure lord sayd to him: that oꝝ the cocke crow. iiii. thou shalt forsake me. Thē ne peter wēt fourth (Et fle uit amare) And wepte bitterly and hūd hī in a caue & durst not cōe amōg his breȝdꝛe foz shame: tyl our lord sēt to hī by name thēne wās pet euer after ashamed & sorȝ foz his trespas: ād there as he was a bolster ād vnstable of his wordis: afterwarde he was true & stable & groundēd ī stableness of pȝfȝht lȝuyng. In somoche that crist called hī peter: ꝑ̄ il a stone in ēgyls she. For there as thou layes the a stone: there thou shalt fynde it. So was peter so stedfast after that: nether foz wele nor foz woo he neuer flytered. But euerstode stedfast ī cristis lawe & had euer his synne ī mynde & to amēde ꝑ̄ he had done amysse. And was after ward of grete abstīnēce that he te but breȝde and

oyle: wortes & full seldē fleshe & wered but a syngyll kertyll with a mātell. And euer as often as he herde ony mā mynde. Jhesus anone he began to wepe full sore: ād whā he herde ony cocke crow anone he rose vp: & wold goo & praye ād suffre penaūce ād he wepte māȝ tymes soo bytterly that the trenes of his eyē brēte his face: in so moche ꝑ̄ where he was he had a cloth ī his boson alway to wype a way the trenes. Thēne so folwinge he was soo holy that wē that euer he wēt & he might shadow ony lyke body: anone they wē hole. So on a tyme he sēt two of his disciples ī to a feyre countrey to ꝑ̄che. And whā they were gone two dayes iourney: one of hē deyed: & ꝑ̄ other tomed ayē & tolde pet. Thēne pet toke hī his stafe: and bad hī go lay the stafe on his felaw & bad hī cryse ī the name of god: & he rose anone: and wēt forth to gyder & ꝑ̄ched.

Thene we many wothe
 that peter tozned so moche
 peple to the feyth: & put hi i
 to pyss & boode hi fast with
 grete cheynes of yre tyll he
 was nye dede: lest he shold
 bestole a waye wherfore
 the knyghtes woke it y he
 sholde not escape. And th^o
 the comē people toke ensa-
 ple of hē & make fyres i wor-
 shyppe of saynt pet & wat-
 che. Thene crist cōe to pet i
 pyss. And thene cōe an ā-
 gell to pet with grete lighte
 as our lord had: & ande the
 cheynes breke & fylle fro his
 hōdes & fete: & he wēt to rōe
 & was there pope xxv. yerel
 and tozned moche peple to
 cristis feyth. But soone aft-
 cōe the fēdis lymme: & was
 called Symō mag^o: that co-
 wte moche of the fēdis cōt:
 & made moche peple syke in
 dyuerse sykennesse: some bli-
 de: some lābe: sō deff: so that
 the people what for fere &
 for wōder byleued in hym.
 Thene peter heled all tho-
 se that mag^o had hurte bad

they sholde not bylene in hi
 thene was this symō mag^o
 wothe with pet y he mygh-
 te not haue his wyll & i espe-
 cyall he myghte not reple a
 dede body to lyfe y peter re-
 pyled: thene this symō teyed
 afēde i lykenes of a grete do-
 ge there as pet sholde come
 to flee peter but peter blyf-
 syd hi & lete this dogge lose:
 & thene he lepte to symon &
 pulled hi to wne vnd his fe-
 te & thene pet bad leue & do
 hym no harme of his body
 but he al to rente his clothe
 so y symon wēt almost na-
 ked a way. Thene symō or-
 deynd all the wayes y he
 coude to haue peter dede.
 Thene our lord appered to
 pet & sayd (Symō & nero cō-
 tra te cogitāt) Symō & nes-
 ro othez haue ordeynd thy
 dethe to morow I wyll se te
 to y Houle my seruaut i cō-
 forte to the: & ye shall suffre
 martirdō togid for my sake
 & so cōe to me to euerlasting
 blyse. Thene Peter tol-
 de his brethern his vylpon

Sanctor petri & pauli.

þ he had in the nyght & so to
ke clemēt bi the hōde & set hi
i his chayer: & made hi pope
& successour after hi. Thē
ne on the morow cōe poule
and preched the peple Thē
ne this symon had so char-
med the emperour in suche
a folysnesse: that he wende
þ he had be goddys sone.

So this symon magus co-
me to thēperour and sayd.
There be t wo mē of galyle
cōe in this cyte þ one hyght
þeter & that other poule:
þ doo me so moche diseale þ
I may no lēger abyde here
in erthe wherfore cōmaun-
de suche a day all maner of
people to come to capitolle.
and there in syght of all the
peple. I wyll styē vp to my
fād in heuē And whā all to
people wē cōe togyd symō
wēte vp i to a towre of the
capytoll. Thēne cōe. ii. fen-
dis lyke t wo angellis & set-
te on his hede a garlonde of
laurell and bare hi vp in to
the ayre lyke as he hadde
flouen. Thēne sayd peter

to poule. Broder loke vp &
see thēne sayd poule. It fal-
leth for me to praye: & the to
cōmaūde: & anōe peter sayd
I cōmaūde you angellis of
sathanas þ ye lete þ mā god
owne þ al the peple may see
whō they haue worshyped
Thēne symō fell downe &
all to brast: thēne was thē-
perour wroth: & made to le-
de þeter & poule for the and
dyde þeter on a crosse & his
hede do wn warde: & soo put
hym to deth: & poule for he
was a gentylmā born: for
the more worship they smo-
te of his hede. Thēne the
people sa w āgellis stōdyn-
ge on the crosse there as pe-
ter henge with crownes &
whan poules hede was s-
mytte of there cōe out say-
plēte of mylke & after blood
Thēne the nyght after cōe
cristē peple: & layed her bo-
dyes togyder in a graue: &
thē they lay tyll cristē seyth
was more open in Rome.
Thēne wolde they haue bo-
re eyther body to his chy-
r-

che: but they coude not kno
weyther bones fro other.
Thēne come there a boys
fro euē & sayd y more bones
be of the pcher and the lesse
of the fyssh. So after whā
the cristē feyth cōe in to this
lōde: kīg ethelbert lete ma-
ke a grete chirche at west-
minstre i worshop of saīt pe-
ter & a nother in lōdō of saīt
poule. And so on a day w-
hā the chirche of saīt Peter
shold be halo wed: i the ny-
ghte afore was a man: fyss-
hyng in the tample vnder
westmynstre & a lytll befo-
re myd nyghte cōe saīt pet-
lyke a pylgrym and prayed
the fysher to set hi ouer the
water ād he dyde soo. And
peter went to the chyrche &
ther y fysher sa we a grete
lyght & ther with was the
grettest sauour y euer he fel-
te. And also he herde the me-
rrest songe y euer he herde:
that he wylte not where he
was for. Ioye Thēne cōe
peter to hi apen & sayd: hast
thou take ony fysshe to ny-

ght & he sayd nay. For I w-
as soo stonped with lyghte
and with melodye that I
myghte doo no maner tyn-
ge. Thēne sayd peter (Mit-
te rete i mari) Cast the net-
te to the see ād I wyl helpe
the & so they toke a grete mlti-
tude of fysshes: thēne sa-
yd peter to y fysher I ā saīt
peter y haue halo wed my
chirche this nyghte: & toke
a grete fyssh and sayd: haue
here this to the bysshop: ād
say that. I sende him this &
on this byd hym doo nomo-
re to the halo wige of y chir-
che: but syng a masse there
& make a sermō to the peple
that they may byleue thys.
And for to preue y trouth:
byt him goo to chirche: & see
whē the chādellis styke on
the walles: & alle the chirche
wete of holy watet & so the
fyssher dyde his message ād
the bysshop founde it true &
kneled downe on his kne-
es ād moche peple with hit
sōge (Te deum laudamus)
And thāked god & saīt pet.

De visitatione. b. marie

¶ Scdo die Julii celebrat
festu visitationis. b. marie.



In this
day a
mōg
deuo
te cri
ste pe
ple
is sigulerly worshypet our
blessid ladi mari for her gre
te mekenesse & lowly visita
cyō of her coulyn Elizabeth
the wyfe of zacari the pphe
te & mod to saite iohā bapty
ste saie Jherō sayth (Quic
qd hūanis pōt dici vbi mi
nus est a laude dōg is glōse:
quā dīnis &c.) The whiche
may be eglisshed th⁹: what
euer laude oz pzepryng that
ony man oz woman can oz
may make to our ladi laude
it is to lypke ferre īsufficiēt
fro þ laud þ she is worthi to
haue þ whiche so exsellēty
was accept of our lord god
& wōdly p̄sed of p̄iarkis &
pphetis apostles & euāgeli
stis pet not for thy thoughe
alwe be vnable let vs euer

& i esperall at this fest doo
our deuour after oure pow
er & free substance to wor
shyp this blessyd lady by
tuous luyng and deuote
prayer: folowynge her by
ensāple as moche as we
maye. ¶ Now pe shall vn
derstonde þ after the sayd e
lyzabeth had conceived by
myracle Jhōā the baptist &
had borne hym i her wōbe
syr monethes: cōe thangel
of god fro heuē vnto mary
sayēge vnto her þ she shold
conceue the sone of god al
mighty: & i tokē þ this shold
be true: & þ all thyng is pos
syble to god to wo: þ āgel su
yd þ her colyn Elizabeth þ
wiche was baryne by na
ture & age had all redy con
ceued & borne. vi. mone
thes a childe in her wōbe.
And whā mary herde this:
and byleued: & ther with cō
sented. For with she cōcep
ued the sone of god And the
ne the gospell of this day sa
yth th⁹ (Et exurgēs maria
abit ī mōtana. &c. Luce l.)

Our lady rose up & went
hastely fro nazareth the wi-
che was i galylee to the mo-
untains & was in Jure & so
entred the hous of zachary
& pphete. Loo here i the gos-
pell is sayde that she went
hastely: she wige to all wi-
me & specyally to alle may-
dens that they shold not ta-
ry bi the way ne telle noo ta-
les or haue talkig with me
for thre causes our lady
dyde vlyte ely zabeth The
fyrst was & they myght be
glad eyther of other Hiero-
nym⁹ Ut miraculū miracu-
lo: gaudiū gaudio cumula-
retur & is to say: & myracle
to myracle ioye to ioye shold
be had & ecreased it was a
grete Joye & myracle to our
lady & she beyng styll a vir-
gyne had cōcepued crist the
sone of god. Also it was a
grete Joye & myracle to ely-
zabeth & she beuge bareyne
& in age had concepued so
grete a pphete Johan & ba-
ptyst: & so graciously eska-
ped repreef of thei that we

bareyne amōge the people
of yscrahell In lyke Woyle
shold we cristē peple do fo-
lowyng our lady by this e-
sāple for to be glad of our
nephghours prosperite & wel-
fare: & be soz of theyz tribu-
laciō: but the strary doo
enuyous people & children
of & deuyll for they wyl be
glad of theyz nephghours
hurt & dysleasse and they wyl
be soz whā they wel fare
and ben in prosperite Suche
cōdycyons haue the de-
uellis they ho wle and sozo-
we wohā we do ony good
dedes: and they Joye whā
we do euyl wherfore suche
peple must be punysshed in
helle: and byde there for euer
with theyz fader the deuyll
Proverbior. xvii. Qui i ru-
ina alti letat nō erit ipuni-
tus That is to saye: he that
is glade of a nother mānis
falle he shall not scape vn-
punysshed The secōde cau-
se why our lady visyted ely-
zabeth was to do her scrup-
ce and helpe her in her nede.

De uisitatione. b. marie

For lyke wyse as she shew-
ed mekenesse to god at all
tymes: and to the angell wo-
han she sayd (*Ecce ancilla
dñi*) Soo she wolde she we
mekenes to all peple was it
not a grete mekenesse that
the mod of god quene of he-
uē and erthe & also emperesse
of helle: a mayde sanctified
of god: wold meke herselfe:
and go on fote so ferre with
her virgyns that wayted
vpō her that is to say from
nazareth to the moūtayne
of Iury: whiche was scdm
albertū: aboute a fourty mi-
le of cūbrous way: & ther-
to salute and serue and olde
wyfe her seruaunt and to a
byde with her soo lōge i gre-
te watche & labour to the
tyme that iohā was borne
yes do wteles. Beholde now
thou cristē man and wo-
mā for here is good lernig:
both of oure lord ihesu that
was in her wombe for his
mekenes: & also of our lady
& all for ensāple to vs. Here
specially wymmē ben tau-

ghte for to be attēdant & ser-
upable in the tyme of a chil-
dis birthe for euery womā
with childe berich a p̄cious
tresour in her wōbe: that is
to say the soule of the childe
& his lyfe (*Bernard⁹ Co-
tus mūdus iste vnus ani-
me p̄ciū estimare non pōt.*)
That is to saye All this wo-
rld may not telle the pryce
of one soule. Thenne wo
shall be to thei that knowi-
gly destroyē childrē i theyr
moders wōbe: for the childe
shall neuer see the face of
god. *Johā. iiii.* (*Nisi quis re-
natus fuerit ex aqua & spū
sācto*) That is to saye: wi-
thout one be baptysed he
maye not être i to the kig-
gdō of heuē. Also those mē
that euylł êtrete theyr wy-
ues with childe. as betyng
or credyng hē vnd her fete
or troubleng thei with theyr
vncurteys lāgage synne
greuously & moost greuo-
usly yf the childe peryshe
therby (*Vnde Augustinus*
Quai⁹ dāñū est i amissione

unius aīe q̄ mille corporū.)
 That is to saie. It is more
 re synne in lesynge of one
 soule: than in a thousaunde
 bodyes. The thyrde cau-
 se was þ our lady vpsyde eli-
 zabeth that ihesus her sōe
 in her wōbe shold in þ wyle
 sācrifye Johā the baptyst
 þ was by instygacyō of the
 holy ghoost: of the wiche the
 sayd Johā was so glad þ he
 daūced i his moders wōbe
 (Ibi exultauit infās in vte-
 ro meo. &c.) Here may ie ler-
 ne what goodnesse & grace
 maye come vnto vs yf we
 worshyp our lady: do wte-
 lesse there wyll growe the-
 rof grete Joye for the holy
 ghoost wyll be there & the se-
 cretys of god also shall be
 shewed wherfore lete vs of-
 ten deuoutely say oure Ave
 maria: this salutacyō we
 may be sure þ he wyll resā-
 lute vs apen: & helpe vs w-
 han we haue mooste nede.
 More ouer oz our lernig
 ye shall vnderstōde þ in all
 holy scripture is not sonde

that our lady spake soche
 as oonly i his cātycle Ma-
 gnificat The wiche is wze-
 tē in the gospel of this fest:
 the wiche she enlarged for
 the grete laude to god i gy-
 uynng thankes for his bene-
 feytis foure times we rede
 þ she spake: & .iiii. grete be-
 nefytes & myracles folow-
 en therupō. ffirst whā she
 spake to the āgel in the An-
 nūciacyō whē forth wit she
 cōcepyed our sauour Ihesu
 criste The seconde was as
 this day whā she vpsyde ely-
 zabeth: wher thrug Johan
 baptyst was fulfilled with
 the holy ghoost & sācrifyed i
 his moders wōbe The thir-
 de was þ she spake i the tē-
 ple whā she sought Ihesu
 her sone: & sayd (Fili qd feci-
 sti nobis sic. &c.) After the
 whiche tyme cōtinuelly he
 was subget to his mod our
 lady: & also to Ioseph & al
 for our instructyon. And the
 fourth tyme was whā she
 spake at fest of Architricty-
 ne where þ our lordē tour-

ned wat vnto wyne. Soo
of this pcesse maye we ta-
ke good lernig of oure bles-
syd lady: þ we speke lypyll
oz noughte: ad that we spe-
ke: see we þ it be to the laude
of god: psperte to vs & to
other. For our lady sayd by
mathe w. xii. (De oi vbo oci
oso tē) Of euery ydle worde
þ we speke shall we gyue a
cōpte i the last day of Iuge-
mēt. Thēne it must folow
þ we shall gyue a strepte a
cōpte of noysō speche Thre
maner of synners there bē
þ offende with theyz speche
fyrste ben they þ swerē k
no wyngly by god a thinge
that is not true: & thise syn-
nere: whether it be i game
oz earnest as it is playnly she-
wed. Thomas scda scde.
xcviii Also they offēde gret-
ly that swere to theyz chyl-
dre þ they shal chastyse thei
for theyz offēcis as is accor-
dyng that they soo doo & yet
they wyl not do it (In decre-
to. De iuramentū est seruā-
dum: nisi vertat cōtra salu-

tem aiaz. xxi. q. liii.) quod
dauid euery othe is to be ke-
pte withoute it be in piudp-
ce ad hurte of mānis soule.
Also they synne gretly that
swere by god oz his saintes
in theyz bargayns makyn-
ge: Deceyupnge her neygh-
boure: & þ not oonly in gre-
te thinges but also i smale:
as i apples sellpng oz peres
fleshe oz fyssh swerige by
god oz by our lady: pe gete
nomoo: oz pe gete it no bet-
ter chepe: oz suche other: &
the byer on the other syde
swered by god I wyl gyue
no more: whē eyther be fou-
delpers oz they departe. Al-
las a cristen man shold not
swere falsly for all this wor-
de to wynnē. How per-
lous it is all so to thei: that
vse to saye in theyz barga-
pns makige. As god helpe
me oz I forsake god: and ta-
ke me to the deuyll oz suche
a vegaunce: oz suche a punys-
shemēte of god take me w-
ith suche other. How syn-
fully aboiabie thei ben i the

syght of god that vse suche
lagages ho w grete shall be
thyr peynes without amē-
demēt. The secōde bē thies
blasphemers þ̄ swerē bi the
woundes: sydes: bones: oz bo-
dy of our lord: oz by the sa-
cramēt of the aulter. oz su-
che other: suche peple synne
greuously (¶ An̄ augustin⁹.
Nō min⁹ peccāt q̄ xpm blas-
phemāt regnātē in celis: q̄
q̄ xpm crucifixēt ābulātē i
terris) whiche is i ēgyls the
Aoolle synne they þ̄ blas-
pheme crist reynyng in he-
uens: thā they dyd þ̄ crucify-
et crist walkyng here i erth
(¶ An̄ paul⁹ ad hebreos. vi.
Rursū crucifigētes filiū dei.
Suche peple i as moche as
they maye crucifye apē þ̄ so-
ne of god Jhesu criste for þ̄
whiche synne of sweryng bi
the mēbres of crist our lord
sontyme punyssheth a hole
towne a cyte oz a countrey
by tēpēste thond pestylence
oz other (¶ An̄ i quodā decre-
to. M̄nq̄ mltitudo ppli ppt
m̄i delictū puniū dñi. xl v.

Sed illud) Suche blasphe-
mers i the olde testamēte a-
foze crist was bozne: were
stoned to deth. Leuit. xxiii.
vt habet̄ ¶ Iesu pf it wē so
now I trow þ̄ right many
shold be stoneth to deth But
oure lord punyssheth thei o-
ther wyse i this dayes sōty-
me i suche of theyr mēbres
as they swore by oz elles suf-
fre hē to dey a soude deth oz
by other mysfortune. saint
gregory his dyalogus the
xvii. chapitre of the fourth
boke wyrteth & sheweth to-
al mēnis lernig: that certē
duell at rōe cōe to a child of
fyue yērs olde: wātōly brou-
ght vp the wiche blasphemēd
our lord & the fēdis toke hē
violētly frō his sader lappe
& trisyd h̄i rēte his body al
i peches ād his soule caried
to the pitte of helle. f̄mēbre
hē: wel pf tat our lord suffre
this punissemēt i a babe oz
child of fyue yērs old: trowe
pe þ̄ he wyl forgete oz see vn-
punysshed theym þ̄ ben of
ryper age: & of dyscrecyon.

De trāslatiōe sci thome

Aye be ye sure The thirde
 ben they þ̄ curse theyꝝ ney-
 ghbours. Thou shalt vnder-
 stode that who wyrt tyngly
 of yre & vegaunce cursed his
 neyghbour: synned dedely
 as ofte as he soo dooth And
 ofte tymes is seen þ̄ the vegaunce
 þ̄ they desyre for the
 yꝝ neyghbours: falleth vpon
 thei selfe (vñ genesis. xxvii.
 Qui maledixerit tibi sit ille
 maledict⁹ &c.) Also this syn-
 ne is the more greuous yf
 they name god i suche euyl
 speche or cursynge as thus
 Our lord gyue the a myf-
 ches or suche other. This is
 more greuous than to saue
 the same clause puttyng
 the fro a waie þ̄ a me of god
 saith thōas sayth þ̄ it is not
 leeful to curse vnreasonable
 thynges: in that they ben
 the creature of god. Thēne
 it is more vnleeful to curse
 ony man. Now that we
 maye thēne leue thise othes
 & blasphemig and cursing of
 our neyghbours & to haue
 paciēce & praye for theyꝝ a

mēdēte & for to folow the
 mekenes of our lord & of his
 blessyd mod mary: & to visy-
 te thei ofte with god pray-
 ers & our neyghbours to hel-
 pe in al charyte graunte vs.
 Qui sine fine regnat. Amē.

De trāslatiōe sci thome.



God frē
 disliche
 a daye ye
 shall ha-
 ue te trāsl-
 lation of
 saint tho-

mas the martir that day he
 was take oute of his graue
 & his bones leped i shryne.
 and now ye shalle here. this
 mā was ordeyned i his byr-
 th to be a holi mā & a worthi
 saith i heuē for þ̄ was shewyd
 fyrst to his mod & aft to his
 fader i his olde age: & now
 his knowē in al cristēdom
 fyrste it was knowē to his
 mod. for ō a nyghte she lay
 i her bedde slepig: she thou-
 ght thōas lay i his cradel &
 wepte & whan she herde hi
 wepe she called to the nurse

and sayde loke to þe chylder
 whan she cōe to the chylder
 she fōde all his clothes frō-
 pled & she wolde haue amē-
 de hē & she myght not folde
 hē for gretnes she thoughte
 she toke thone ēde & the nor-
 se thoder ende. thenne it
 was so moche þe they my-
 ght not folde it i the chābre
 & wēte in to the hall & yet it
 wolde not be. Thēne wēte
 they to shepe syde þe is the
 chese strete of london thēne
 she thoughte it sprad all lō-
 don: thenne on the morow
 she wēt to her zfellour & told
 hym al her dreame thēne sa-
 yd he dame thou art moche
 holdē to god: for that chylder
 þe now is i the cradell: shall
 be so grette of powe that all
 londō shall be at his gouer-
 nauce So whā thōas was
 of cōuenable age: his fader
 sente hī to þe abbey of Mē-
 ton þe was an house of cha-
 nons to go to scole. Thēne
 on a day his fader cōe to lo-
 ke how he dyde: & whā tho-
 mas cōe afoze hī anone his

fader felle do wone on his k-
 nees to thōas i syghte of all
 the peple & dyde hym grette
 reuerēce: thenne the priour
 of the place rebuked hym &
 sayde thou clde folde this re-
 uerēce he sholde do to the ad
 not thou to hym Thēne he
 toke the priour a syde and
 sayd I wote full well what
 I haue doo this chyld shall
 be a worthy mā tofoze god
 that all cristē peple shall do
 hym worshyp. Thēne we-
 red thomas wyle & actife i
 al wysdō þe the archibishop
 of caūterbery sent after hī.
 & made hī chaūcheler of en-
 glōde. And for he gouerned
 his offyce wyle ly he was
 made aft warde archebys-
 shop of caūterbery. Thēne
 anōe he tozned to grette ho-
 lynes of prayeys & fastyng
 & almyt dedes doyng & we-
 red harde heye next his bo-
 dy & a breche of the same
 þe wiche was so full of ver-
 myn þe it was an horryble
 syghte to see: but yet he cha-
 ūged but ones i xl. dayes he

De trāllatione sci thome.

was also a mā of grete al-
mesdedis & cast grete loue
to god ꝑ he dꝛad not do deꝑ
Thēne he rebuked the kꝑn-
ge of his mysdedes aꝑenste
holꝑ chirche & oppꝛessed the
reame. Thēne had the kīg
grete indignation of hꝑm &
exyled hꝑm oute of his rea-
me & dꝑde thomas al the gre-
uaūce ꝑ he coꝛde & dꝛad exiled
hꝑm & al his kīne & frendis
both olde & yong croked & la-
me & blide: & wīmen ī chil-
debed & some with yōge chil-
dern ī her armes soukꝑnge
And moche peple for wo ī
defaute of helpe: & all he ma-
de to sꝛwere vꝑō a boke that
they shold neuer tary tyl
they cōe tofoꝛe thōas & al to
ēcrese his peynes. And w-
hā thōas saꝛw this he wept
foꝛ soꝛow foꝛ he had grete &
passiō on thei but yet he oꝛ-
deyned foꝛ hē: ꝑ they were
better at ease ī fraūce thā
they were ī englōde. Thē-
ne whā god wold that tho-
mas shold passe ut of this
world by the biddige of the

pope & dꝛ couleꝑl of the king
of fraūce. Thōas cōe to cā-
therꝑ: to his oꝛwe chirche.
And whā the kꝑngis kny-
gtis herd theꝛof. iiii. of hē ꝑ
were curd & lꝑuers wēt aft-
& the. v. of the feste of
cristmasse they sleꝛw hꝑm ī
his oꝛwe chirche befoꝛe an
aulter of saīt benet: & there
they les hī dede. Thēne the
mōkis of ꝑ place weꝑꝑng &
makꝑng grete soꝛow berꝑ-
ed hī ī a newe tombe that
was there all redꝑ made.
But thēne god shewēd so
grete myꝛacles foꝛ hī ꝑ po-
pe Alꝑsañdꝛe sēte lettres ī
to ēglōd to the archebīshꝑ
Stephē & to other abotis &
platis: cōmaūdyng theꝛm
to take vꝑ thōas bones & to
laye thei ī a shꝑne & to sette
it wē it myght be worshīꝑ-
ped of all cristē peple. thēne
the bꝑshꝑ oꝛdeyned a da-
ꝑe whā that sholde be done
So ouer euyꝑ while they
myghte haue space: he toke
with hī the bꝑshꝑ of salis-
burꝑ: & other mōkes & cler-

hes māp & wēte to the place
wē thōas had laye l. peres.
Thenne they kneled all on
the erthe: praig to Thōas
deuoutly of his helpe. and thē
ne. iiii. of thei reuelshed had
tope the combe with grete
mede & quakyng: & there
they foude a lytell wyrttig.
Here lyeth & resteth Thōas
archebysshop of caūterbery
pymat of eglōde: and the po
pes legate slepyne for the ry
ght of holy chirche the fyfte
daye of cristmasse. Thēne
for grete deuociō & they had
of that syght. al cryed saint
thōas And thēne they toke
the hede to the archebysshop
to kysse: so they kysled it al
& thēne they behelde his w
oules and sayd they wē ogra
cious that wouled they th?
And soo layde hi in shryne:
& couered it with clothe of
golde & set tounches a bou
te it brenyng: & the peple to
wake it all nyght. Thēne
on the morow cōe al the sta
tes of this lond: & bare the
shryne to the place there as
it is now with all the reue

rece and worship & they com
de and thē it is with worship
De scā maria magdalea



God
freedis
suche
a day
ye shal
lehaue
the fe

ste of Mary ma wdelei: that
was so holy that our lord ie
su crist loued her best of all
wimē next his owne mod
wherfore ye shal cōe to god
and to holy chirche and pray
to tat holy womā & she wyl
pray to our lord for vs that
we may haue grace for she
was the fyrst i tyme of gra
ce & dyde penauce for she
had losse grace by fleschly lu
ste soo she is made a myrour
to all other synners that wyl
forsake synne and doo penaū
ce they shal haue grace: the
wiche was lost by synne.
She had a fader & was a
grete lord: & nyce of the kyn
gis blood: and he had a gree
te lordship in hirlm the wic
che he gaf to lazarus his sone.

De scā maria magdalena

And he gaf mary the castel
of mawdeleyn with all the
lordshyp longyng therto of
the wiche castel she had her
name: & was called mary
mawdeleyn: for she was la-
dy therof. Thēne as many
bokes saiē saite iohā euāge-
lyst wedded her. And our
lord bad hī go with hī & ke-
pe his virginyte and soo he
dyd: and was clene virgynne
And mawdalei wēte forth
& gaaf her all to synne. In so
moche þ she loost the name
of mawdeleynne: and was
called the synfull woman.
But it was often seen that
oure lord made of the gre-
test synner the holpest aft-
wardes. And soo whan our
lord saw tyme. he gaaf this
womā grace to know her
selfe: & to haue repētaūce for
here synnes Thēne whā ma-
ry herdethat crist was at a
mānis house that was cal-
led Symō the pharyse: she
toke a boxe with oynemē-
tis suche as the peple vled
þ tyme for ete of the sonne

and wēt thyder. but she durst
not for shame go tofore hī:
but at his fete behide hī: and
herde hī speke: & thēne she
toke a grette sorow i her hert
& wept tēderly: and with the
teres of her eyē she washed
cristis fete and wit the heres
of her hede she wyped hē: &
with al the loue of herte she
kysed hē & anoited hē but
no word she spake that ony
mā might here: but softly i
her herte she cryed mercy: &
made a vow to hī that she
wolde neuer trespas more.
Thēne our lord had pytē
her & caste oute of her. vij. se-
des: & forgaaf her al her syn-
nes in herpyng of all þ were
there thēne she toke suche a
loue to cryste that she lefte
al her lordshyp of mawdalei
with all other godes & sued
hī forth wit grete loue that
i his passyō there as his dy-
sciples fledde from hym she
left hym neuer tyll she with
helpe of other had layed hī
in his tombe And whā no
man durste goo thyder for

seye of the knyghtes that ke
ped him she spared not (Cū
tenebre esset) whā it was
derke i þ da wyng: she to-
ke with her swete ba wēs
to anoynte cristis body: w
ith this she shewed loue bo
th in wyll & in dede wher
fore crist in his lyfe for her
loue he leth martha her su-
ster of þ rede flire þ she had
vii. yere tofore & pepned ful
soze (Et resuscitauit lazaru
a mortuis.) and reysed lazar
her broð frō deth to lyfe: þ
had layn. iiii. dayes synki-
ge in his graue: whan our
lord rose frō deth to lyfe: he
appered to her: & suffred her
for to touche hi & kyssed his
fete thēne whā it was kno-
wē to þ Jewes þ crist she
wed her so many tokēs of
loue before alle other. Thē-
ne whan crist was styed vp
to heuē: þ Jewes toke Ma-
ry & Martha her suster: la-
zarus marci & many oter
and put thei i a schyp þ was
olde i to þ see to haue dro-
wed hē but god ordeyned so

for all thyng at his wyll &
brought hem saaf to a lōde
called marcyle: & there they
rested vnd a banke þ was
nye the tēple thēne mary
sa w moche people coming
to warde the tēple to do sa-
crifice to her ma womettis &
the lord of the countrey cōe
wich hem but ma wodeleyn
was gracypous & with her
gracypous wordes tozned
hem ayen Thēne this lord
had grete lust to hē her spe-
ke & sayd th⁹ to her þ if god
þ thou spekest of be so graci-
ous and so grete of power as
thou sayst pray too hi that
I maye haue a childe bi my
wyfe þ is bareyne & thēne
wyll I byleue in hi. Thēne
mary sayd she wold & withi
shorth tyme aft þ lady ȝcep-
ued & was with childe Thē
this lord ande aft ordeyned
to goo to hirlm to Peter to
wyte of hi wheder ma wode-
leyns pchige wē true or no
& vptayled his schyp & made
hi redy: thēne cōe his lady
prayeg hi that she myghte

De scā maria magdalena

go with hym so with grete
prayer þ lord graunted her:
thēde by assēt of hē bothe:
they made mary ma wode-
lei to kepe her lordshippes &
godes þ thei had & mary set
a crosse on eyther of theyr
sholders: & bad hē goo in þ
name of god: whā thei had
seyled a daye & a nyght gre-
te tēpest a rose i so moche þ
they wende alle to haue be-
drowned Thēne was this
lady sore aferde: and there
with she began to traueyle
& so was delpyed of a mā-
childe & she in the byrth fyl-
downe dede. Thēne this
lorde made grete sorow &
lamētaciō & sayd Alas alas
I wretche what shal I do
with this childe now is the
mod dede & nedys muste the
childe depe also for here is
noo womānis helpe to ke-
pe it Thēne he cryed to ma-
wdeleyn & sayd: alas ma-
ry why doste to thus to me:
thou behote me a childe: &
now is the mod dede: the
child must nedis depe for fa-
ute of womans helpe: & I

myselfe loke euer whan I
shall be drowned helpe ma-
ry & haue cōpassiō on me &
of my childe: thēne said the
shypmā: cast his body in to
the see for we shal neuer ha-
ue rest wohyle it is in the
shyp. thēne said the lord she
is not dede: but lyeth i a shw-
ounde for fere But I prae
you let vs haue þ shyp to
pōnd roche for I had leuer
to graue her there thēne to
cast her i to the water: & for
thē was none erthe to ma-
ke her a graue he left her hā-
gng on the roche of stone:
& þ childe by the mod: & coue-
red hē with his mātella be-
toke hē to god: & mary ma-
wdeleyn to kepe & wēt his
way So wohā he come to
hierusalē he spake with pe-
ter: & he bad hē be of good cō-
forte though his wyfe wē-
dede: for god myght restore
her to lyfe ayen thēne peter
shewēd hym þ places there
as our lord was quykē & de-
de & tolde hym of his birthe
& of his passiō: of his resur-
rectiō & his ascēsiō: & ēfour

med hymn of the seyth: & ma
de hi stedfast to crist: & whā
he had be the. ii. yere peter
sente hi home ayē: & bad hi
grete wel ma wodeleyn ād
her felyshyp: thēne wohan
the lordē come ferre i the see
& sa w the place thē his wy
fe lape he longed sore in his
hert to go thyd & thenne he
prayed the shypmā to let hi
there Thēne he sa w a lytyl
childe syttig on the see sōd:
pleynge with smale stones:
but assone as y childe sa w
hi it rāne forth i to the roc
ket he solo wed till he come
there he left his wyfe. And
he toke vp the mātēl & fōūde
the childe soukig on his mā
ters pappes Thēne thāked
he god & mary ma wodeleyn
& thēne he sayd Mary thou
arte grete with god y haste
keped a yong childe soukig
vpō a dede bodi In grete cō
fort & Joye to me But and
thou wylte praye to thy lord
de y my wyfe y she myghte
ryse to life thēne wē Ieuer
boundē to be they seruānt &

wyl wylle I lyue. Thēne
with y worde she spake & sa
yd blessid mote thou be ma
ry that were myd wyfe to
me: & nozle to my childe w
hyle I haue be i my pylgry
mage: thēne sayd this man
wyl at thou a lyue: & she sa
yd: ye syre: no w I come fro
my pylgrymage as ye do &
tolde hi of euery place y he
had be at: thenne he kneled
downe & thāked god ād ma
ry ma wodeleyn: & whā thei
come home they fōūde ma
ry pchypng & techypng the pe
ple: and anone they kneled
downe & thāked her ād tol
de her what peter sayd &
prayed her to tel what they
sold do & they wold doo it
wit good wyl Thēne mary
bad they sold distrope the tē
ples of ma wometry & bylde
chirches & make sōtes & cri
ste the peple: soo wit i short
tyme all the lōde was criste
ned: Thēne for mary gaaf
her all to grēplaciō she wēt
ferre in to a wyldernesse: &
was thē xxx wyters vnkno
(wē to ony mā.

De sancto Iacobo aplo.

(Descēdebāt angeli ⁊ eā in
etheꝛa leuabāt) And āgellis
cōe seuē tymes a dape: ⁊ ba
re her vp ī to thapꝛe: ⁊ there
she was fedde with heuēly
fode. But whā god wold ꝑ
she shold passe out of this
world he made an holy pre
ste to see how angellis bare
her vp in thapꝛe thēne wē
te he nere the place ⁊ asked
in the name of god whoo
was there ꝑf it wē a cristen
mā: he shold speke ⁊ telle w
hat he was Thēne answe
red mary ma wdelei ād sa
yd I am the synfull womā
ꝑ the gospel speketh: of that
wysse cristis feteꝛ she had
the prest go to maxenciꝰ the
bysshop: ⁊ byd hym on ester
day in the moꝛnyng to be
in the churche ⁊ there I wyl
mete hi: ⁊ whā he cōe to the
churche: he saw how mary
was borne vp t woo cuby
tes fro theꝛ the with āgellis
that he was soꝛe agast Thē
ne mary called to hi ⁊ bad hi
cōe nere: ⁊ go say a masse ꝑ
she myghte be houseled.

Thēne ī spghte of all peple
whan masse was done she
was houseled ⁊ receyued
goddis body ī foꝛme of bre
de and anone theꝛ with she
gaaf vp the ghoost. Thēne
toke the bysshop the holy bo
dy ⁊ layed it in a tōbe of sto
ne And wrothe all her lyffe
in the woꝛshyp of god ꝑ dy
de soograciously by heꝛ ⁊ al
le synfull peple ꝑ wyl leue
her syne thꝰ ye maye cōe to
euerlastig blisse to the whi
che god byꝛng vs all to Amē
De festo sancti iacobi apli



God
freedis
suche
a day
ye shal
haue
saynt

James day the apostle: ⁊ ye
shall fast ꝑ euyꝛ in the woꝛ
ship of god ād this holy ap
postle. This James was a
holy mā foꝛ he cōe of an ho
ly kynde he was our ladyes
systers sone: ād broð to saint
Johan euangelyst ⁊ by that

set of al thapostles he was
 set i to spayne to pche & w
 orde of god for & peple were
 soo cōbzet with the spñe of
 ma wmetry & he myghte
 not tozne but. ix. psones of
 the whiche he left the. ii. to
 pche & seuē he toke with hi
 i to Jucy. For he herde & the
 re was one called hermoge
 nes: & he had a discipule & hi
 ght philyp they two begy
 led so the people & James
 had tozned to cristis feyth:
 & anone they tozned aye to
 ma wmetry. Thenne Ja
 mes blamed hē to tozne fro
 euerlastig saluacyō to euer
 lastyng dāpnacyō. Thēne
 hermogenes herde therof &
 cōe & disputed with James
 of & feyth hopig wit & fēdis
 crafte to haue ouercōe hym
 Thēne James dyde so ma
 ny myzacles & philyp forlo
 ke hermogenes his maister
 thenne was hermogenes
 wroth: & set a cōpany of fē
 dis & sayd goye & bring Ja
 mes & philyp to me boūde.
 Thēne whā & fēdes cōe to

James thāgell of god was
 redy & boūde & fēdes & they
 cryed James apostle haue
 mercy on vs for we be boū
 de so soze with bzēnig chey
 nes & woo is vs on eury sy
 de thēne sayd James whet
 fore be ye cōe hpyd & they sa
 yd hermogynes sent vs hy
 for to bzige & & philyp boū
 de to hi & now goddys an
 gellis haue boūde vs & wo
 is vs to suffre this peyne:
 thēne sayd James I wyl
 lose you soo & ye goo to her
 mogynes & bzig hi hyder bo
 unde to me: ad do hi nomo
 re harme thēne sayd they to
 hermogynes thou hast sent
 vs where we haue be boū
 de with yre cheynes but no
 w we wyl bynde & & bzig &
 before James thenne sayd
 they to iames this falle her
 mogynes hath do to & & vs
 moche tribulacyō & disease
 now gye vs leue to vge
 both & & vs thēne sayd Ja
 mes: naye my mayster Je
 sus bad me do good aye
 euill thēne iames bad phi

De sancto iacobo.

lyp vnbide hermogines the
ne sayd hermogynes: now
I know the malyce of the
fēdes I praye the iames gy
ue me some of thy power or
elles thysle fendes wyll slee
me: thēne iames toke hym
his owne staff & thenne he
wente boldly to his owne
house & toke his bokis & cast
thei i to y see & cōe to iames
& fell down on his knees &
cryed hi mercy & prayed hi
to cristē hi thēne was iames
glad & creffened hi & taught
hym the feyth & aft warde
he was a holy mā And god
wrought many myracles
for hym thenne herde y Je
wes therof & toke iames &
boude a rope about his nec
ke & lad hi to kyng herode:
& prayed hi to do Iames to
deth or ellis he wold torne
all her naciō to cristis feyth
& destrope her law. thēne he
rode cōmaūded to smyte of
his hede: & whā he was de
de hermogines and philyp
with many other of his di
scypples toke iames body &

for they durst not for y ier
es berpe it they toke it with
hē i to a ship: & wēt i to y see
prayēg god to byrnyng hē thē
as he wold y the bodi wē be
ryed: thēne god gouerned y
shyp so y they lōded i spayne
thē was a qne called lupa y
is a she wolfe: & she was cal
led so for her cursed lyuing:
thēne they toke y body & la
yed it vpo a stone: & y wered
loo softe y the body sake do
wne i to the stone lyke as it
had be a robe made therfore
Thēne some of hem kepte
the corse whyle thother w
ent to y quene lupa & sayd:
for she wolde not receyue ia
mes i his lyfe: god sēt her y
body thyd to berped wher
fore we pray you of a place
to berpe his body in to his
worshyp for suche an holy
mā thēne this qne dyde her
wulfs kynde & wylt wel y
the kig of spayne was a cur
sed mā of maners & wolde
do hē some harme & sēte to
y kige prayēg to ordeyne a
place whē this bodi mighte

be herped: & he dyde as acur
sed mā shold do: he toke hē
& put hē i to prisō & bōde hē
fast hōde & fote with grete
pyn cheynes and whyle he
sat at is mete: ād āgell cōe
lete hē out of prysō & bad hē
go her way & so they dyde: &
whā the kīg herde y he sēde
ti. knyghtes with moche
people to bryg hē apē & whā
y knyghtes cōe to a byrpdge
y they were gone ouer: y k-
nyghtes wold haue go aft
y byrpdge brake y knyghtes
& all y peple were drowned
thēne was y kīge aferde of
vēgaūce: & sēt aft hē peas-
ble & prayed hē come apē &
they shold haue al her desyr
et whā they cōe apē y kyng
gmaūded all y cyte to be cri-
stened: thēne whā y qne her-
de y she was wrothe: and
thought to do hem all y har-
me & dyspyte y she cowde &
sent after hem: parpēng hē
to come to her: & she wold
ordeyne for hym in the best
wyle: and whan they we-
re cōe she sayd Boo to suche

an hylle et there I haue ore
et bullis take of hē et poke
thei i a wayn et lay y corps
theri et lete hem chese theyr
way. & thyder as they lede
y wayn I graunte pou the
place to bery y corps i. Th-
she dyde for grete malice ho-
pig that the wylde bestis w-
olde haue destroyed hem all
but whā thei made a crosse
tofore hem the bestis stode
styll whyle they were poked
in to the wayne et so lete hē
go et in syght of all the peo-
ple they lad the wayne i to
the quenes palays: et thēne
she repented her and cri-
ed mercy to god and saynt
iames: ād anone was cristi-
ned: et gaaf the palays w-
ith good wylle to saint ia-
mes and y that lōgith there-
to et made therof a worthy
chirche: and layd saint ia-
mes there i et dyde hym all
the reuerēce that they my-
ghte or cowde and there
god she with vnto this day
many saynt myracles.

Conclatio.

De sancto iacobo.

Ther was a mā þ̄ hight
ber narde & happed to be ta
ke with ēmpes & put i topri
sō i the grūde i a depe dōgeō:
& was boude with many
grete cheynes of yren as he
myghte bere: thēne he cry
ed hertly to god: & saynt Ja
mes for helpe & locour: thē
ne cōe saī James to hī & cō
forted hī: & anone the chey
nes brake: & James hōge hē
aboute hīs necke & sayd (Ale
ni sequere me) & cōe folow
me & lad hī to to a toppe of a
toure þ̄ was xl. cubites of
hepgeth & had hī lepe do wne
& bere hīs cheynes i to spay
ne & offre hē atte saī James
ān soo he dyde. *Narratio*

Also there was a mā þ̄
pede to saī James i the cō
pany of other pilgrymis ān
helped a pouer womā þ̄ w
as lyke to bere her scrippe &
anone after met with a sp
ke man & for he myght not
go he sette hī on his horse to
ryde: & went hī selfe a fote:
beryng & pouer womans
scrippe & the lyke mannis

staf So for grete hete & tra
ueyll whā he come to saī
James: he fell seke & lay. iiii
dayes & myght not speke:
ān thēne he gaf by grete sp
ghyng & spake & sayde Jchā
ke god & saynte. James by
his prayer. I am deliuered
of a grete multitude of fen
dis for right now cōe saī
James to me with þ̄ pouer
womā's scrippe & the seke
mānis staf & hath droue a
waye þ̄ fēdes fro me. But
gete me a prest anone for I
shall not lyue but a whyle
ān he said to one of his felo
wis Good frēde go fro thy
lozt þ̄ thou seruest for he is
sothly dāpned & shall deye
withīn shorte tyme a soule
deth & whan they cōe home
thei told her lord ān he sette
nought ther by. But with
īn short tyme he was dede
as the mā sayd. *Narratio.*
Another: thē were xxx.
mē i a cōpany that plyght
thei trouth eche to othe: to
be tru to go to saī James
to gīd saue one: that wold

not plyght hys trouth: & in
choze tyme one of hē fell se-
be & lay. in iiii. dayes ād spa-
ke nota for he lay soolōg all
his fela wes wēt her way
safe he that wold not plight
hī trouth he abode wīth hī
& wīthin a while he spakes
mēd. & his fela w cyped hī
forth. But he myght not
traueyle but softe: & it hap-
ped thei abode all night vn-
der a hylle: & were full soze a
ferde: what for cursed peo-
ple & wyld beasts the y mā-
dyed. Thēne aboute myd-
night cōe saīc James rydīg
ād sayd. Gyue me the dede
body thy fela we befor me &
cōe: thēne vp be hyn dē me:
& by the moze w they had
rydden xv. dayes Journey
& cōe to the mounthe Joep
halfe a myle frō saīc iames
& the he lete hī downe: & had
chis mā go fet the chanons
of saynt iames to bery thy
fela w & saye to thy fela wes
her pylgremage stōde in no
stede for they were false to
her fela we: & therefore lete e-

uery mā & womā be true to
other & we shall at y last cōe
to y blysse of heuen. Amen

De sancta Anna.



God frē
dis suchē
a day pe
shall ha-
ue saynt
Annys
daye: tat

was our ladyes moder that
daye pe shall cōe to god & ho-
ly chirche & praye to this ho-
ly womā to pray for vs: we
rede of v. holy wīmen that
hyght Anna I will tell you
of thise fyue wpmme. The
fyrst āna was moder to the
pphete samuel y gouerned
the peple of israel. āna had
a husbōde y hyght elcana &
he had no childre by āna lō-
ge: but by grete prayer to
god at the laste he had a sōe
y was called samuell. Thē-
ne was there a nother āna:
that was wyfe to a mā cal-
led Aguell: & they had a
dought y hygh sare. the wo-
hiche sare hat vii. husbōdes

De sancta anna

& euer the fyrst nyght the fē
 de strāgled hē: wohā they
 wold haue cōmuned with
 her onli for lust of flesshe: ād
 not to byrnyng forth frute to
 goddis plesauce & for no
 childre But sone after cōe
 yōg tobye: & by thechyng of
 thāgell tobye wedded this
 sare & iii. nyghtes & iii. dayes
 he forbare his wyfe: & was
 in his prayers: & so after he
 hadde children The iii. an
 na was thelder toby wyfe:
 this elder toby was an olde
 man & dyde the werkis of
 mercy full besely & to proue
 his mekenes & suffraunce:
 god made hī blynde For on
 a day as he berped many de
 de bodys & were slepne: he
 was wery & laye downe ī
 his hous by the waylles: &
 as he loked vp: the dōge of
 the swalows felle in his
 eyē: & so he was blynde but
 for he toke it paciētly & thā
 ked god of his vpsytacyon
 god restored hī his syght ay
 en The iiii. āna was ī the
 tēple of hierusalē: wohā Jo

seph & our lady bare crist to
 y tēple on candelmasse day
 For she prophcyed of crist
 how it shold fall of hī This
 anna was so holy: y whan
 she had be wedded vii. yere
 her husbōde deyed: thēne w
 ēt she in to the tēple: & was
 there nyght & day til she w
 as. iiii. scoze yere olde thēne
 had she grace of god to see
 hī bodely or she deied ād had
 hī ī her armes The v. anna
 is our lades mod: so whā
 oure ladi was of age & brou
 ght ī to the tēple & left there
 wyth other virgines of her
 age to lerne moyses la we &
 to serue god nyght & day:
 this āna had a husbōde y w
 as called ioachi our lades
 fad: & was cōe of the kynred
 of dauid: for the prophetis
 had tolde lōge tofore how y
 kynred of dauid shold descē
 de downe to crist: & had w
 rytē it in bokes y were ke
 pte ī the tresory in the tēple
 thēne kyng herode of hīrl
 thoughte to torne the lyfe
 of god to hī & to his eyres &

toke þe bokis out of the tres
 soz & made to bzene hē: for
 the mīde of crīste shold haue
 be forgotē & by this meane
 to haue tozned the lygnage
 of dauid to hī wherfore thē
 be no bokes þe telleth hou
 Joachym descēded fro da
 uyd But wohā herode had
 done this folle dede yet wē
 there some good wyse mē þe
 had coppes of this bokis
 with in hē at home: þe tolde
 how Joachym come of the
 kīgdō of dauid. For dauid
 had many childzē: & one of
 hē was called natan of the
 whiche cōe leuy: & there wā
 as another called pāt: & of
 hym cōe barbā þe whas Jo
 achym fad: þe marped oure
 ladys mod (Water ei⁹ Joa
 chí maī vero ei⁹ Anna vo
 cabat) This ioachī þe was
 oure ladys fader: & her mo
 der āna: wohā they had this
 chyldē: she was gyue after
 in maryage to ioseph: then
 ne deyed ioachī & āna toke a
 nother husbōde þe was cal
 led cleophas: she hadde bi hī

a nother dought þe was cal
 led mary cleophe. ād thēne
 he deyed & she toke the iii.
 husbōde þe hight salome & by
 hym she had a nother dou
 ghter þe was called mary sa
 lome And whan she hadde
 thise iii. daughters: i woz
 hyp of the trynpte: thenne
 wold shee no mo husbōdes
 but lyue i castite & holynesse
 Thēne was this mary cle
 ophe wedded to a mā that
 was called alphe⁹ & had iiii
 sones iames the lesse ioseph
 þe was barlabas Simō & iu
 dal The iii. mary was wed
 ded to a man þe was called
 zebedeus: & she had by hī ii.
 sones. iames þe moze & iohā
 euāgelyst. thēne as god sa
 yth that of a good tree comi
 th good frute: soo of this go
 de womā cōe a holy offsprig
 Soo lete vs serue this holy
 woman þe she may pray
 for vs now and euer: Amē

¶ Festum trāsfiguratiōis
 domini celebratur sexta die
 augusti.

De trāffiguratione domini



Dhe sat
 daye e-
 uer i þ
 first ho-
 le we-
 ke of
 lent: is
 redde the gospel of mathe w
 the xviij chapitre. (Assūptic
 ielus petrū & iohēm &c) In
 the whiche is the wed: how
 þ our saviour toke. iiii. of his
 discyples. Peter iames & io-
 hā his brother & ledde theim
 vnto a hye mouit þ is called
 Thabor. And there he was
 trāffigured byfore thei: & his
 face shōe & his clothig
 was whyte as the snow: &
 there appered Moyses & he
 ly spekig with hī &c All this
 was done for our lerning. &
 our grete zforte & ioye that
 is to cōe. For in þ: þ our lord
 was thʒ trāffigured i to soo
 grete byghnesse: betoke
 netgh þ gloz that the sou-
 le & body of euery cristē mā
 & womā shall haue hē aft if
 they hē lyue well: and kepe
 the cōmaūdemētis. This

daye is gretely pꝑꝛypledged
 in holy chirche In somoche
 þ orders bē gyue as this day
 thozugh all cristē dōe: & gre-
 te pꝑꝛons be graūted to this
 daye i dyuerse places As is
 to spō plene remissiō: & all if
 to the wele & zforte of mā &c
 for a purypaunce to sancti-
 fy his soule: that in the last
 resurrection: the sayd soule
 Jyoned of the body may to
 gyd be glozfyed: & trāffigu-
 red i clezenesse: more bryght
 thā is the sōne: & soo euer
 to endure. Thenne to haue
 more knowleche of this
 trāffiguraciō: ye shall vn-
 derstōde þ our lord toke thi-
 se oze disciples & appostles.
 For by cause he was more
 familer with thei thā wit
 other & also to pet he made
 afore by pꝑꝛyse to be hē of
 þ chirche & pꝛice of þ appost-
 les & iohā he toke for a sin-
 gulyr loue that he had to hī
 and for his virgynite. And
 James the more for by cau-
 se he sholde first deye for his
 loue: and take martir dome

Also our lord hadde there moyses: that was dede by fore this tranffiguracyn a thousand yere & fyue hundred & also hely the grete pphete that was a thousand yeres & more afore translate in to paradys a lyue: & is yet a lyue. And the sayd hely is p̄ferued to p̄che ap̄stle And crist in thende of þ̄ world: and the sayd antecriste shal putte h̄i to deth: & martre h̄i. These two he toke in synegyspege: that he is & shal be Juge of all that is dede as moyses was thēne And is in body: & also of all those that ben a lyue: as is yet the sayd pphete hely i paradys & also for by cause þ̄ they both fasted. xl. dayes in penance: as it is shewed of moyses. Exodi caplo. xxx. & of hely. iii. Regū. xix. & also we rede not of Abrahā nother of Noe: or of suche other þ̄ thēne were in limbo with moyses nor also of Enok þ̄ yet is a lyue with þ̄ sayde hely i paradise. Soo

thēne by this may we lerne that it pleased moche our lord: that cristē peple fast. xl. dayes that is to save the lēte þ̄ they may be þ̄ more able at trāffiguraciō the whiche shall be on pasche day and more clerely whan we shall see oure lord and maker: of face to face i his glory: where thozugh we oure selfe shall be trāffigured in soule & body: in to a vnspekable byghnesse: durynge withoute ende in all Joye & glatnesse. Amen.

¶ Some paraduēture þ̄ here this wyll saye: that they wolde fast: but they maye not. For the whiche it is to vnderstōde: that there ben nyne causes. for the whiche a p̄sone is not bounde to faste As is a womā with childe for she muste p̄yde for two. And so of ygruēce she oughte to haue two meys of refectiōs withoute that she be of strōge and of good cōplexyō. Thēne she maye faste some dayes i the weke

De transfiguratione dñi.

The seconde be noysshes
that yeven childern so wke
The thyrde ben seke folke
that may not ete whan co-
me tyme reqreth But they
that haue the go wte be not
by this excused. For to thei
is a good medycyne bred ad
wat The fourthe be poure
people: that haue not whe
of to take a mele: or they re-
fectyō suffyciete atte a de w
houre: but goō from doze to
doze. The fyfthe be poure
people that lyē bedered: ad
may no ferder & haue not
mete ynoug: yf that suche
fast they wde shall be gre-
te yf riche people faste not
they rene i to dānaciō The
vi. be fote mē & horsmē y ha-
ue grete yurneys: that ete
for necessity And elles they
be not excused. The seueth
be tose that ledē theyr yuel
i grete labour but hādcras-
ty mē be not the by excused
The. viii. be yōg peple for
as sait thōas i scda scde sa-
ythe A yōge mā may be ex-
cused tyll he atteyne cōe to
xxi. yeres for so lōge he cro-
weth in alle his partyes: &
by moche fastinge he maye
dempnysshe it. Not for thy:
atte welue yere of age: lete
hi fast fryday in lente at the
leste. And at. xiiii. yeres. ii.
dayes i the weke: & at. xviii
iii. dayes i the weke: & atte.
xx. foure dayes i the weke.
And at. xxi. alle the dayes i
lete. The. ix. be aged peple
the wiche maye not ete but
they y in age haue good sto-
mackis & be hole: be not by
this excused (Hec vincēt?)
what forme & order we shal
kepe i our fastig Our lord &
the sayd moyses & hely by
theyr ensample techē vs. For
our lord i fastyng prayed: &
moyses whā he dyde fast to
ke good hede what oure lord
sayd vnto hym whan he
gaaf hym of his lawes ad
commaundamentes. And
hely the prophete was e-
uer gorynge. And in lyke
maner and wyse sholde we
doo as moche as we maye
in tyme of our fast in lente

entēde to praye & to diuine
 scrupce & to take gode hede
 what is sayde at sermōs ād
 p̄chig & of the p̄st whā he is
 in the pulpyt ād to here it a
 way ād to doo theraft i as
 moche as ye maye. In re-
 hersynge ād te chynge the sa-
 me to you childern & seruā-
 tes that ye haue charge ād
 power of. Also goynge to
 holy places & to pardōs the
 we maye that sooner be re-
 leced & haue forgyuenesse of
 our synes & aft to cōe to the
 mount of heuē: that we la-
 bour for: the wiche is out he
 rptaūce where we shall see
 the Trāffiguracyon of our
 lord god oure maker & rede-
 mer moche more large &
 more bryght & more glōry-
 ouser thā euer peter & his fe-
 lyshyp see hym thēne in his
 sayd moūt of taboz. For in
 this moūte shall we see sen-
 sybly without feze: or fallyn-
 ge downe to the grounde: as
 the sayd apostles dyde. The
 fader sone: ād the holy gho-
 ost: with an excellent glōry

there residēt ād reynig lord
 and god worldis withoutē
 ende i the myddes ād amōg
 his cytezēs & saites the whi-
 che cā not: nor may ony cō-
 ge suffice to telle. ¶ Of this
 moūte ād glōryouse cyte of
 heuē we fynde this writig
 that sozo we: heuynesse w-
 aylige. nor wepyng. thē is
 nōe nothe: also pouerte nor
 sykenesse. Noo mā there is
 hurte: noo man thē is agre-
 ued or hatted yre or hatted:
 or eūpeth a nothe: Couetise
 there is nōe: or desyre of me-
 te or drynke or of ony wor-
 shyp or power. Thē is noo
 feze nor of their malice that
 they haue to mā ād womā
 to byrnyng hem to her tonge
 on of helle deth of body & of
 soule shall neuer be thē but
 glōry & ioye that neuer shal
 cease with euerlastyng gra-
 ce. There shall be no dyscor-
 de: but all thynges in order
 & accorde with other in cō-
 tinuall gladnesse. There
 ben all thynges quytte and
 restfull in grete clere and

De trāffiguratione dñi.

bryghnesse: not of the sōne
þ shyneth here: the whiche
it shall not nede. For our
lord himselfe gyueth & shall
gyue þ cyte his lyghte And
Jhesus the lambe of god: is
and shall be the lāterne the
rof. There is no aged peple
nor nōe other wretchidnes-
se of age: but all peple shall
be there at full a ge of oure
lorde xxxiii. There is no ny-
ghte: nother derkenesse: or
gaderyng of clowdis nor
none excesse of hete or colde
but all thigis soo tēporate:
that eye neuer seee suche: nor
ere neuer herde. nother it
maye here be perceyued of
māys herte or mynde: but
oōly of those: whiche be wo-
orthy to haue it: the names
of whon ben wreten in the
book of lyfe that haue takē
here theyr penaūce by gre-
te passiō & streyt lyf & now
ben i heuē seruyng hī daye
and nyght. And aboue alle
thise what Joye & glozy shal
be to theym that is & shall
be accōpanyed to all the or-

ders of angellis trones and
dñacyōs: principates & po-
testates. Cherubyn an sera-
phin. and to all the heuēly
spyrtes of soo hyghe true
And to be holde soo inume-
rable cōpany of sayntes: a-
boute our lord Jhesu criste:
distyncte & keepyng theyr or-
der & felyshyp moche brygh-
ter shynyng than the ster-
res of heuē. As is our lady
the moder of god / the patri-
arkys & pphetes the apo-
stolys and euāgelystis mar-
tyres: & fessour with virgy-
nes: & all other sayntes.

¶ Narratio.

¶ We rede that a dampned
spyrte was cōpelled to tel-
le a symilitude of the Joyes
of heuē: & he sayd this ensā-
ple. yf a mā were on the to-
be of a hye hylle & myght be
possyblyte to seee froon hym
on eche syde the space of an
hūndred thousāde myles: &
all that space i cōpasse whe-
ful of whete and eche ere of
that whete were shynyng
also bryghte as the sōne yet

all this lyght were not i cō
pareson lyke to the lest byp
ghnesse & clerenesse that iu
ste peple glorified hauē et
shall haue i heuē. ¶ Then
ne all this consydered it is
full expedyēt that we haue
ofte i oure mīde remēbra
unce of this glorious hylle
of heuē ād this solēpne trā
sygratiō of oure lordē god:
et his saintes. And to well
vnderstōde it in oure seyth.
ād that we loue it woith all
oure herte. ād laboure ther
fore cōtinuēly i thoughte:
worde: ād dede. For the kīg
dome of heuen asketh none
other prīce: but thy selfe ād
so moche it is worthe as thy
selfe. Therefore gyue thyselfe
therfore: ād thou shalt ha
ue it. But be neuer i fere for
the pryce. Oure lordē Ihesu
crīst gaaf hīselfe for to deye:
to ētente to make vs a mā
syon et kīdom to hys fader:
wherfore he ware and lete
no synne reygne i you et ther
by exclude oure lordē of his
habitacyō wythī your sou

les. but haue euer with iou
the spyryte of lyfe i al good
nesse ād vertue: that maye
obteyne and cōe to this sa
yd trāsfīguraciō i heuē. am
¶ Of the swete and holy
name of iesus wiche shall
be the: vii. day of august.



In the
fyrste
boke
of scri
pture
is w
ryttē

that aft ē god of his īfynite
godnesse had made man et
ordēned hī to be lord et ha
ue dñaciō of all other lyuyn
ge creatures he broughte or
caused thei to be brought as
it pleyed hī before mā adā
to the entent that he sholde
knowe all that was made
for mā. And to gyue to eue
ry lyuīge creature a name
acordyng to his nature:
et to the propriete therof.
Therefore it is of agruente
that of et for the noblesse: dī
gnyte: and vertue of eue

De nomine iesu.

good thighe ought to be praised: magnified: adloued the name þe sygnifyeth the same thig. Specyally the more: yf the Impositour & gyuer of the name hath the pite sciēce ad knolege bothe of the name & of the thinge: but of all the names þe ever were or shall be in the vser knolege of mā: the name ihesus sygnifieth the moste noble: moste honorable: & the moste precyouse thinge þe ever was if or shal be. *Q*ui filius dei. ihesus is the name of the sone of god the secōde persone i trinite. (*Ani secula*) Byfore the worldis creaciō predestinate & ordeyned i the hye wylde of the godhede thus in our nature ad kynde to be named and called. Ihesus. Though it we. (*In terza ex tempore*) *T*ows here i erthe she wed as a new i posiciō sent & reueled frō heuen by the āgell gabryel. The wiche after he hadde of his heuēly message she wed to the blessyd

virgine mary: howe she sholde cōceyue & byrnge forth a childe a sone (*Filiū*) he added & sayd. *V*ocabis nomē ei⁹ ihesū. Thou shalt name & call hym ihes⁹ (*luce. i. and* the same wordes after that they were sayd to her holy husbonde ioseph) The very true wytnesse and keper of our blessyd lady moder & virgine. Be not aserde sayde the āgel to ioseph: dreede the not to take mary thi spowse & to abyde with her for that she hath cōceyued that is to saye: the chylde that is in her is of the holy ghost (*De spiritu sancto est*) And she shall byrning forth a sone (*Et vocabis nomen eius ihesum. Mathei. i. ca.* And atte his circumcision we he first shed of his blod. *V*ocatū est nomē ei⁹ ihes⁹) this blyssyd babe was of thei named and called ihesus by the whiche name. Ihesus he was called or cleped by: for he was cōceiued in his moders wombe sa

peth the euāgelist. (Quod
 vocatum est priusq̃ in vte-
 ro cōciperetur. Luce. ii. O
 thou blessyd Ihesu O loue-
 rapn. ihesu O holy ād heuē-
 ly name. ihesu I beseeche the
 be to me and to all that ho-
 noure and loue thy holy na-
 me ihes⁹: be to vs very ies⁹:
 what is ihesu to say wyl-
 le aske me: by cause that I
 haue desyred hī to be to vs
 very ihesus. Forsoth ihesus
 by iterpretaciō Est id quod
 saluator seu saluatoris vel
 salus Ihesus is as moche
 to save as a saupour: a hel-
 the gyuer: or helthe it selfe.
 All we be synners and all
 we be borne chyldre of pre-
 & haue hede of grace sayth
 saūt poule. Of whom shall
 we haue this grace: and be
 deliuered frō synne: certein-
 ly of none other. But of ie-
 su that is. Plen⁹ gratie & ve-
 ritatis et per quē gratia et
 veritas Johānis. i. Of ihe-
 sus full of grace & by whom
 all grace ād our saluatiō co-
 meth. And withoute ihesu

no grace may be hadd nor
 noo good dede wrought Jo-
 hānis. xv. Sine me nichil
 potestis facē. For this blyss-
 sed ihesu the holy faders &
 patriarchys. Abrahā Jacob
 & other mourned: lōged: ād
 syghed: cryēg: & callig Veni
 dñe veni. Come o lordē cōe
 (Descēde) Cōe do wne gra-
 cyous ihesus: & delyuere vs
 oute of pꝛysō that we all be
 in ād muste goo too: for the
 synne of adā. Of this desy-
 red ihesus: & of his blessid a-
 ctes: ād dedes: wrought & do-
 ne by hī & i his name: bē the
 prophetes: the fygyres:
 the sygnes: oracles: & tokēis
 innumerable woꝛeten i ho-
 ly scripture And though in
 scripture ben founde other
 personnes of this name ihe-
 sus as ihesus filius naue
 other wyle called Josue ād
 Ihesus filius syrac And Je-
 sus the sone of Josedeche et
 though eche of thysle were
 accordig to theyꝝ name hel-
 pers ād i maner saluators
 of the people that thēne wē

De nomine iesu.

But there neuer ony þ was
was vniuersal sauour et
delpuerer frō synne but our
iesus Iesu criste the sone of
god. of whō dauid sayd et
pphecied. The fader god i
heue hath sēt his oly sone ie
su god et mā to hele: to rede
me all mākynde (Misit ver
bū suū et sanauit oēs) And
this 2fer mith (Celestis pa
ranymph⁹) the heuēly mes
sēger gabriell: sayēg to io
seph the spouse of oure blef
syd lady. this iesus he sayde
shall saue his people: he
shall delpure thei of they
synnes (Ipse enī saluū faci
et populū suū a pctis eorū)
Ihesus thēne may wel be
called et vereli is a name of
myght et of power iesus is
also a name of pite et locouz
Iesus is et perpetueli shall
be to his louers rewarde
prempour That our iesus
is of myght et power it ap
pereth (In rerū creatione: i
demonū subiectione et i mi
raculorū operatōe) The mi
ght & power of ihesu fyrst I

say is shewed & appereth i
the creaciō & makynge of the
worlde: & of all that is theri
for as it is wyrttē in holy
scripture. puer. viii. Iesus
that is to saue the hye wys
dom of the fader was befo
re in eternyte with the fad
er: or heuen. or erth: or sone: or
mone. water: fillhe: beste or
fowle. And befoze ony law
or ordenaūce of ony creatu
re in heue or i erth was ma
de or create. & as it foloweth
in the same chapitre Ihes⁹
not only was th⁹ with the
fad befoze makynge or cre
acyō of the worlde. But al
so he was (Cū eo cuncta cō
ponēs) Iesus with god the
fader was the fourmer: the
maker: the shaper: of all the
for sayd. This witnesseth &
cōfermeth the euāgelyst Jo
han saynge thus (Dia per
ipm facta sūt: & sine ipo fa
ctū est nichil) By iesu sayth
the holy gospell: all thinges
were made & create: & wi
thoute ihesu there was ne
uer ony creature made Die

su syth it is soo that here in
 erth mē for a smale power
 a trāssytoꝝ domynaciō i a
 reame: i a cyte: oꝝ i a cōtreꝝ
 receyue grete reuerēce & woꝝ
 oꝝship what honour what
 reuerence: what laude: oꝝ
 prayspnge ought to be gyꝝ
 uen to the ihesu that thus
 by creacyon arte lord of all
 cratures Of whon and by
 whon euery thyng had his
 beyng: & substāce: certeynly
 noo tōge mai speke: noꝝ heꝝ
 te thiike it: this name iesu is
 exalted as wyneſſeth saint
 poule aboue all names i so
 moche ꝑ (In noie iesu oꝝ ge
 nu flectat celestiu cerestriu
 et infernoꝝ) ad philip. ii. In
 ſentence to ſaye All the poꝝ
 er of āgellys i heuē: of deuē
 lly i helle: & of mē vꝑo erthe
 is subgette to iesu: & to hi ād
 to his name bowe & gyꝝue re
 uerēce the wiche cōſyderin
 ge pope iohā the xxii of that
 name: ād to ſtire the peple
 to haue the moꝝe reuerence
 to our honozable ihesu: gra
 untēd to euery pſō diſpoled

that as oft as the bleſſid na
 me of iesu es reherſed i diui
 ne ſerupce do the boꝝwe his
 knees or make iclinaciō oꝝ
 ſmyteth himſelfe vpon his
 bzest with deuociō ād reue
 rence: ſoo ofte he ſhall haue
 xx. dayes of pardon and re
 miſſiō of ſynnes. ¶ Also I
 ſayde that the myght ād po
 wer of iesu is ſhe wed i ſub
 duige of wycked ſpyꝝtes
 the wiche nedeth not longe
 to treate of. ſoꝝ it is māꝝ feſt
 inumerable i al the foure e
 uangelystes how they dꝝed
 iesu. fledde hi were caſte ou
 te of theym ꝑ they vexed: by
 iesu ſōtꝝme a legiō of deuē
 lly ſꝝo one mā ād how thei
 haue noo poꝝweꝝ But of the
 ſuffraūce of iesu as playnly
 ſhe weth in the ſtoꝝi wꝝitte
 Mathei viii. & mar. v. & ma
 ny other places of the goſ
 pell & not only thus by iesu i
 his oꝝwne pſōe but: alſo by
 his dyſciples: deuēllis: & cur
 ſed ſpyꝝtes were ſubgette
 & obeied aſis wꝝyꝝtē Lu. x.
 (Dñe etiā demoia ſubiiciūt

De nomine iesu.

nobis i noie tuo) lord sayde
þ discyples to iesu with gre
te ioye. For sothe i thy name
lord euyl spirytes obeye to
vs: this wyll euery cristen
man: this power may not:
cā be demynished oꝝ lessed:
for iesu is god of ifynyte po
wer therfore as thēne so e
uer seen: & euer shall stynue
þ whoo soeuer calle deuout
ly: & truste verely in this ho
ly name ihesu: he shall not:
he may not fayle of helpe
wytnessyng the pphete sa
yeng. (Quicūq; vocauerit
nomē dñi salu⁹ erit. Jo. ii.)
Of many stoyes that the
we the same: one I shal tell
you. ¶ In the tyme of kige
Herry the thyrde there was
in the chirche yerde of saint
Edmūdus bery a childe w
ith a payre of tables in his
hōde studyng: to make his
litteres: & to wyte: & so depn
ly he was by the power of
god rapte: takē frō that pla
ce & broughte in to ferre &
straunge countrey: and thēne
ledde in to a grete palays oꝝ

halle And thē he mette with
other thre chylde that were
of dyuerse regyōs: broughte
the same tyme i suche four
me as he was. there was al
so a religyous mā þ moued
thise chylde to confessō þ w
hiche they made to hi. & re
ceyued absolucyō & thenne
the mōke made thei all na
ked ād without ony clothes:
& bad thei Joyne they hon
des togyd i maner of pray
eng: & go forth: & where oꝝ
whid so euer they were led
de & broughte ād what soe
uer they herde oꝝ she they
sholde without seasyng cal
le on the blessyd name iesu:
& þ ihesu shold euer be i the
yr mouthes. After this thi
se four chylde we brought
to places where soules we
re tormēted & peyned & fen
des & deuyles wolde haue
takē thise sayd chylde & cast
thei in to paynes & as they
had be taught cried & called
Jhesu. ihesu. ihesu: & the wy
cked spirytes anone & atte
all tymes fledde frō them.

After this drede ful byssiōs they were brought to delectable and plesant places. and there they sawe āgellys & holy soules. & of diuine secretes & of the vnspekable Joyes of god iesu for mānifeste and knowyng cā not in this lyfe comprehendē the leest ppynce therof. thise seen and done the chyldeyn we brought aye to the sayd hal le. and clothed aye by the sayd religious mā. and thēne restored to theyr ppre cōtress. And the. viii. dape after the sayd rapte of this firste spokē childe he was fyrst seen & foundē in the suburber of bery and his tables in his hōde. Thise bysspons was soo empynted in this childis mide: that all the tyme of his lyfe there myght noo wordly myghte come in his herte: nor ony thyng cause hym to lauge. ¶ Also ye lyke to this there is wretē of nicholas that was in the purgatory reueled to saynte Patrik: how he passed al

perylls: & auoyded the deuylls oonly sayēg (Ihesu adiuua me iesu miserē mei Also a deuyll sayd to sayd to saynt Bernarde whan he had him in te name of iesu: goo oute frō the womā þ he vered (O nomē terribile iā cogis me exire). O dredful name ihesu thou streynest me to departe sayd the fēde O meruelous: o thou hye name ihesu: how is it seen that thy hye name ihesu is soo dred to spirites: þ of the yrone nature haue incorperable knowlege & myght vnto ony erthly creature. How dare specially ony cristē create be soo bolde to dysplese the or do þ is or might be contrary to thy nāe iesu: þ is to say: contrary to saluaciō of hi Beware mā beware and remēbre the of that dredful word that iesu shal say to thei þ here displeyd hi: & lyued without drede of hi (Ite maledicti i ignē eternū) Go ye cursed people frō me in to euertlastig fyre.

De nomine iesu.

The 2^{tr}arpe: and to the grete Joye shall besayd to he þ here haue lyued in drede: and loued hi (Timētes autē dominum glorificat) Say the the pphete iesu glorified & taketh to his blysse mē dredyng hi with loue And shal saye to thei. (Aite bñdicti patris mei: possidete paratū vobis regnū &c. Mathei xxv) Oe ye blessid of my fad take possessiō of the kyngdome of heuē to be parteners of my blysse & Joye To this name all pphetis bere wytnesse and so haue therby remysyō of synnes. The might & wtue of the name iesu I sayd: al is shewd (In miraculoꝝ operatione) In the merueylous & plēte ful myracles that iesu shewd and wrought hīselfe and haue be done and wrought in his name the wiche bē innumerable for manyfeste it is þ bothe of hi and in his name: thousandes haue be miraculously heled and saued: the blynde & þ neuer see before

haue they? syght: the dome they? speche: the lame: crepyllis & croked they? ryghte memmbres & lymmes: the de the they? heringe the lepres they? clensyng. For this there ben many auctorytes & ensamples both in the gospellis. & in actibz aploꝝ Mathei. iiii. Is wretē þ iesus wētē ouer all galilee: pchynge & techyng: & heeling: all maner of lāgour & sykennesse in the peple and marce. iiii. is the same thyng to this entēta how ihesu gaaf the same power to his disciples. Many other & vnkno wē how many tymes the experyēce of þ wtue of this name ihes^{us} hath be shewd to he þ haue loued & trust in this blessyd name iesus.

¶ Narratio.

¶ It is wreten of a broð of the mynours. Remēbyng hī of the wtue & myracles done in the name of ihesu for to auoyde a grete feuer & ares þ he hadde: he with deuotiō wrote this name ies^{us}

put it in water: & with a
ferdull herte i ihesu he dra-
ke the water and anone he
was hole. **C** Narratio

C Of a deuonte yōge mā:
it is also red: þ he prayed to
god: to haue the meanes ho-
w he myghte best loue hi &
gtinue i the same loue. And
āgell appered & toke hym a
bpylle where in was wreten
(Iesu fili dei ppici⁹ esto mi-
chi pctōri.) Iesu the sone of
god be mercyfull to me syn-
ner **O**pen thy mouth & etc
this sayd thāgell: for by
tue of iesu & this name: the
trinite is ēclyned to fauour
thāgellis to seze & helpe the
the deuyllis to flee frō the all
veraciōs to be swaged & he
uē to be opened **O**f all thise
the sayd yōge mā inōtuou-
lpyng had experece as sa-
yth þ storz 2firmacyō of all
the pmisses is pleyne of the
mouth of our ihesus the la-
ste chapitre of marce. i noie
meo sayth ihesus. demonia
eiciēt: liguis loquentur no-
uis &c. **C** In the secōde pri-

cypall it is sayd that iesus
is a name of pyte and of so-
cour **H**e mayste thou the we
apche how for pite þ he had
of mākynde & for to socour
& releue hi of misery þ he w-
as in. Iesus wold meke hi-
selfe for to become mā: & so
pcede yf thou wylte i his ac-
tes of mysery: of powerte:
of sapiēce. & speciali of þ cir-
cūstaūce of his passyō sƿyrt
þ we ought to meke vs to hi
þ to destroye our pryde: he
suffred his hede to be crow-
ned with sharpe thornes &
þ we shold not forgete hi in
pserpte: his right hāde w-
as ppyshed wit a grete & bo-
psteus nape. **T**o haue pa-
cyence in aduersyte beholde
his peyne in his lefte hōde:
to dispyse erthly & vayne
Ioyes: his fete naped to w-
arde therth: is a myrrour &
a spectacle: & in sygne that
he loueth the he sprad his ar-
mes to clyppe: and boweth
his hede to kysse the **A**ll his
blessyd body is lyke a habez-
geon mayled with droppes

De nomine iesu.

of blood & in tokē that this
was pure & hole loue. Du-
re mercifull ihes^s: our pyte-
ful ihes^s suffred his syde to
be opened his herte with a
spere to be perled. And eue-
ry droppe of his precyous
blood to be shed for the & me
& all mākinde Thus Ihesus
hathe veresfyed the prophe-
cie þ is wretē. ysa. v. Quid
ultra debui facere & nō feci)
what oughthe I: what my-
ghte. I: what woldest thou
mā that I dyde for the more
thenne I haue done / haue I
not gyue myn lyfe for the.
Maioze hanc dilectionē ne-
mo habet. &. Jo. xv. More
loue can not be shewed thā
to gyue lyfe for his frende: &
as saynt Bernarde sayth i
ihesus name þ ād my passi-
on were not sufficient for
the redēptyō of mā I wol-
de for the loue þ I haue suf-
fred. O we vnkyde we wret-
ches. worse thā vnreasona-
ble creatures yf we mour-
ne not sozo to not pyte the
not iesu in thy passyō þ for

pyte of vs thus woldest be
tozmēted: and depe for vs
also yf we for the & i thy ho-
ly & blessyd name ihes^s bent
not paciēt in al aduersitees
redy to suffre. for the veraci-
ons. trybulaciōs. iniuries.
wōges: repues: syknesses:
& al maner dysleases & w-
ith despyreiope with thyne
apostles & discyples of whō
it is wretē. actuū. v. (Ibāt
gaudentes a cōspectu cō si-
lii qm̄ digni habitū sūt p no-
mie iesu cōtumeliā pati.) &
Saynte poule saythe in sa-
me book xxi. chapitre he w-
as redy to dhy for his may-
sters name ihū (Parat^s sū
mori) Haue thēne after the
cōseyle of bernarde Ihe-
sus euer in thy honde in thi
mouth: & i thy herte: by w-
hō thou shalte now dysrecte
alle þ powers bothe of soule
& body (Ihesus iquit sēp sit
in manu sēp sit in ore: semp
sit i sinu quo tui oēs sēs^s di-
rigātur et actus) And þ I
sayde for þ laste princypall
sholde moue euery plone to

the premisses: for Ihesus I
sayde is wyl: and shal be thy
rewarde ferre & aboue thei
mercytes Ihesus sayth to all
his seruantes (Veni ad me
oēs qui laboratis & onerati
estis & ego reficiā vos) Loe
ye alle cōe sayth Ihesus that
labour: take burden: & bere
mi yoke: cōe to me & I shal
refresshe you I shal rewar
de you I shal recōpēse you:
wher wiht good ihū: suerly
with ioie blisse etnal with
fruycōn visyō & knowlege
of the blessyd crynpte: with
Ioye & cōprehēdeth all that
pleseth: & suffreth noo thyn
ge with it & displeseth & Ioye
ye & shal neuer be take frō
vs (Quod nemo tollet a vo
bis) sayth. Iesus: this is the
name: & there is none other
to be saued bi (Nō est aliud
nomē sub celo datū hominibz
i quo oportet nos saluos
fieri) actuū. iiii. Iesus thē
ne ibeseche the graūte vs hē
to loue so to folow the i me
kenesse patience & charyte:
& we maye cōe to & where

euere we shal see the: preche
praple & abyde with & Ioye
in the: & neuer to departe
from the. Amen.

Narratio.

It is red & a man liued
many yeres & dayes in pe
asible wyse with his wyf
se accordyng to: theyr de
gre. Thēne the enemy of all
vertuous lyfe intyced thei
tempted and brought theim
both vnto a foule & abhomi
nable temptacion to haue
destroyed thei selfe: the hus
bonde not knowing of his
wyues temptaciō ne & wy
fe of the temptacion of her
husbonde This temptaci
on troubled theim bothe
somikell: that neither of the
im coude well ete: drynke:
ne slepe But euere were syg
hyng & i heuy chere i pces
se of time of vnwoned con
forte betwene theym they
demaunded & asked eche
of other & cause of heuyness
& sorow shewed. the mā &
husbōde ask many questiōs

De nomine iesu.

made of the womā: & not satisfie her at last he answered and sayd Certainly my trouble is þat I a day & night: erly & late etyng & drykynge or what soo euer I do: or occupye: tempted for to hange my selfe telle me now wyfe sayde he what is the cause of your heupnesse: & why pe nether ethe dryke nor slepe as ye haue bene accustomed: the wyfe answered & sayd forsoth Syr I am in the same temptation & will Annone thorough instigacion of the deuill: they were bothe consēted & agreed to perforce this false temptation and anone made ready they halteres and theim selfe with all that shold be had: to execute: that cursed dede to haue hāged thei selfe but before that they sholde begine this fowle and horryble dede. The wife sayde to her husbōde Syr sayde she: we neuer yet tasted ne haue notte drōke of oure best wine Lete vs sayd she drinke ones ther of or we depe I

consēte & graunte sayd the husbōde they fette of the desired wyne: & whā it was byfore theym bothe: of a blessed custom that they hadde whā they toke any sustenance: thei saide þone to that other drynke we: or lete vs dryke or in lyke termes as thus. I drynke to the wyfe. In the name of. ihesu with þe comi blessinge (In nomine patris et filii & spūs sancti. Amen. Byham⁹ in noie iesu) And she receuyng and drynkynge of the wyne in the name of ihesu: and anone they: temptation vorded: & was good. (Et fugit dyabolus) & the deuyl fledde fro theym And they thēne cōrpte shewed this: and cōfessed they: synne openly to the magnificence of the glorious and heuenly name ihesus.

¶ Bernardus (Habet anima mea reconditū electuariū cum vasclo vocabuli quod est ihesus: qđ nulli vnq̃ p̃si inefficax inuenitur.

Narratio.

¶ It is wretē þ a paynym
 beyngē cōuerted to cristen
 feyth wherefore þ deupllis
 had so moche ēuyl þ they ve
 red hī with bodely hurte: &
 sēlyble: þ they bete hī many
 tymes & specyally i hys bed
 de. Thēne this mā as he w
 as taught of an holy mā so
 wed this name iesu i foure
 corners of the shetes of hys
 bedde. And aft this the de
 upllis as they were accou
 stumed cōe in sēlyble wyse
 to his chābze for to haue be
 ten & vexed hym. But whā
 they were nere to warde the
 bedde they sterner aback &
 stode aserre. & sayde mo w
 ynge & wth a croked cōūte
 naunce. Ha Iesu ha Iesu.
 And thus this mā was sa
 ued frō betig. He thēne vn
 derstōdyngē the vertue of
 this name Iesus made & or
 dened a lōge spere: & fastned
 this name Iesus in thēde.
 And whā someuer this cur
 sed spytyes appered vnto
 him to trouble or vexē hym
 he helde and putte the spere

with the name of Iesu apē
 ste the deupllis: & they fled
 & ranne a way all confued.
 And th^{is} this man was now
 more by thei troubled ne
 assayled: but euer aft was
 deliuered for all tētacyons
 and troubles of thei: by the
 vertue of this holy & swe
 te name of Iesu.

¶ Narratio.

¶ I wold Iesu þ mē cōwde
 folow & loue iesu as a kny
 ght þ I rede of whiche wē
 te to hirlm on pylgremage
 whan he was come thpyde:
 he vpsyted in order by: and
 by alle those: places: that o
 ny acte or dedes was done
 in by our lord. Ihesus from
 his birthe vnto the place of
 his ascēsyō. Thēne he cōsy
 derig that he had noo moo
 places to visyte or to folow
 ihesu but oonly i heuē whpy
 the (Ihesus ascēdet) And i
 this cōsideracyō he was in
 grete desyre and affectyō to
 be with Ihesu that the sou
 le of hym there departed frō
 his body: wyse & lerned mē

De sancto laurentio.

vnderstōdyng þ̄ this mā for
Ioye þ̄ he hadde i his pilgre
mage & i iesu was discessyd
made his herte to be opened
And there was wreten the
vin. Iesus amor me⁹. iesus
my loue ¶ sayth saynte au
styn (Quid amicitia⁹ qd̄ dul
cius noīare) what is more
frēdlyer more louelyer: mo
re swett to name than iesu
De citate dei li. xviii. c. xlix.

¶ Narratio.

¶ A womā there was that
thorough thistygacyō of her
ēmye the euyl angell: and
her harde herte fylle i to su
che an obstynat oppnyon þ̄
she in noo wyse: nor by ony
persuasyon wolde forgyue
certayne trespasses don to
her. A good holy mā trustig
in the holi name of iesu: in
her extreme syknes wrote
this bessed name iesus in
in her for hede: & anone the
vertue of this hyghe name
iesus wroughte in her soo:
that it molesyed: & melted
her herte: þ̄ with all the po
wer of her hert she for gaaf

al trespasses askynge ihesu
forgyuenesse of her Indura
cyon and abstynacy: than
kig hi of the remedy: wher
fore euery mā ought to ho
nour sātysfe & halo we this
day: i the reuerēce of this ho
ly & swete name ihesu.

¶ De scō laurētio martire



¶ God
frēdis
suche
a day
ye shal
haue
saynt

laurence day goddis oʒone
holy marty⁹: his martirdō
as maximis. sayth shyneth
to al holy chirche & lighneth
all the worlde wherfore ye
shall cōe to god & holy chir
che: & shall fast theuē. This
saynt was holy i lyuyng et
grete in cōpassyō of feryng
fait austyn sayth þ̄ ensāple
in doyng is more cōmēda
ble: than is p̄chyng and te
chyng. Therefore saynt lau
rence gaaf all cristē peple to
she we apenst malysce meke

ness: & apēst couetpse larg-
 nesse apēst persecucyō & tri-
 bulaciō loue & swetnes. W-
 hēne sixtus the pope had be-
 in spayne: he brought laurē-
 ce with hī to rome: & made
 hym archedekē to serue ho-
 ly chirche & pour peple. Thē-
 ne had thēperour enuie to
 hym and purposed to do hī
 to deth. Thēne laurēce to
 shewe mekenesse apēst ma-
 lyce: ēquered fast after pour
 peple & went to hem & gaaf
 hē mete & drynke & clothes:
 & soo he cōe to a wedowys
 hous there as were many
 pour peple lodged ȳ whiche
 wedowe had be longe seke
 of the hedache. Thēne lau-
 rence had cōpassyō on her &
 made her hole & mekely w-
 asshed al the pour peples fe-
 te & serued hē of mete & drī-
 ke. And for he herde ȳ there
 was a pour mā besyde in a
 place that was blynde: he
 wēt thȳd & heled hym. Soo
 euer the more tēperour shē-
 wed malyce to hī the more
 he gaue hym to mckenesse

& holy deuocpō. He shēwed
 also apēst couetpse largenes-
 se: for whā pope sixtus had
 take to laurēce the tresour
 of holy chirche to kepe & to
 gyue to hem that had nede
 thēne blessyd laurēce folo-
 wed his mayster and sayd.
 (Sancte pater noli me de-
 reliquere) Holy fad forsake
 not me for I haue dealed al
 the tresour ȳ thou toke to
 me: wherfore goo not thou
 to thy passyō alone: but lete
 me goo with the: as we ha-
 ue serued god togyd: so lete
 vs suffree deth togyder.
 Thēne sayd the pope I w-
 yll goo tofore & thou shal co-
 me after & suffre more pena-
 nauce than I may. For I
 am olde & thou arte pong:
 et mayst suffre more than.
 I et therfore make ȳ redy
 for there is grete torment
 ordeyned for the: thēne w-
 ere there som herde lauren-
 ce speke of tresour: thēne
 thēperour sent after lau-
 rence: et sayd. (Distende
 michi thesauros ecclesie.)

De sancto laurentio.

Shew me the tresoure of þ
chirche: or elles thou shalt
be put to suche a tozment
that thou shal be feine to de
lyuer it thēne how pope sir
tus & saite laurence come to
this tresour ye shal here.
¶ We rede þ the was a ho
ly mā þ hyght orygynes: þ
cōuerted philyp the perour:
thēne the reame of fraunce
was rebell agēst the perour
of rome. Thēne the perour
sent a knyght of his i to fra
unce with moche peple to o
uercōe fraunce this knyghte
was called deci⁹ & i shorte ty
me he made fraunce subget
tis to the perour as thei wē
before: thēne wohā this ē
perour philip herde þ deci⁹
had doo soo well to grete
worshyp to deci⁹: & to thāke
hī for hīs iournei the perour
toke with hī a few mē & ro
de oute of rome agēst deci⁹
to wel cōe hī home thēne de
ci⁹ saw þ þ ēperour dyde hī
so grete worship he thoug
te it had be for drede & not for
loue & thought to be empe

rouer himselfe & so in þ night
next after as the perour lay
in his bed slepyng deci⁹ sle
we hym: & ad toke all his pe
ple to rome with hī Thēne
wohā the romaīs & the se
natours herde therof what
for drede: & what for loue
they made deci⁹ emperour.
Thēne wohā philyps sone
herde telle that his fader w
as dede i this wyse he was
asfere lest deci⁹ wold haue
sleyne hī and toke all his fa
ders tresour to holi chirche:
and bare it to pope sir⁹ & to
laurēce praiēg hī if so were
thot deci⁹ sle w hī thei shol
de dele this tresour to holi
chirche and to pour peple
that had nede Thēne deci⁹
sle w philyps sone for fere
lest he wold haue venged
his faders deth wohā he had
cōe to mānis state: & this w
as the tresour that pope sir
tus & laurēce had & for this
tresour they putte laurēce i
to pryso Thēne was there
a mā that hight lucell⁹ i pri
so that by grete wepyng

had losse his syghte thenne
 laurēce made hī to see apē &
 cristenēd hī wherfore māy
 blide mē & wīmē cōe to lau
 rēce had her syghte. Thēne
 tēperour sēt to laurēce to de
 liuer the tresour thenne he
 prayed hym of thre dayes
 respyte: and thēne he wold
 shew hym the tresour. So
 thise thre dayes laurēce w
 as lete out of prysō ād wēt
 and gadered al the poure pe
 ople togyd that he coude fi
 de blynde: lame: or croked:
 and the thyrde day he brou
 ght hē before thēperour to
 his palays & sayd. Loo here
 is euerlastyng tresour: this
 will neuer fayle: for it wil
 endure for euer in heuē. So
 shewēd laurēce apēst coue
 tlyse largenesse: for he deled
 for goddis sake al y he had:
 & myght haue spēt it in va
 nyte & he had wolde. Also i
 tormēte of his passiō he shewēd
 loue & swetnesse. Thē
 ne thēperour cōmaūded to
 brig fort al maner of tormē
 try: scourges: nailes stones

salte pytche: brimstone brē
 ning coles yre shaftes: baz
 res: of yre gredyres & cōma
 unded al sholde be spēt vpo
 laurēce but he wold shew
 the thresour & forsake his
 god & to do sacrifice to ma
 wometis. Thēne said laurē
 ce thou vnblessid mā thise
 mete & drinke haue Ieuer de
 syred for right as swete me
 te & drinke plyse thi body so
 thise tormēte pleise my sou
 le & makē me strōg & mighti
 to suffre passion for my lord
 sake. Thēne was thēper
 our wroth & cōmaūded to
 bete hī with scourges ful of
 knottis & leue not tyll y blod
 rāne downe on euery syde
 and thenne they layd chey
 nes of yre brēnyng to his si
 des: that brennet the fleshe
 fro the bones ād euer laurē
 ce thāked god hertly. Thē
 ne was deci⁹ wode for wo:
 and sayd thoug thou with
 thy witche crafte scornest
 my tormētis: yet thou shol
 dest not scozne me. And thē
 ne he cōmaūded aiē to bete

hym with whippes and
 knottys: of lede tyll the bo-
 nes were bare. Thene lau-
 rence helde vp his hede and
 praing to god thenne coe a
 wys fro heuē ād sayd: thou
 must suffre more tormētes
 and passyon for loue of me:
 this decius herde it hym sel-
 fe & thou shall coe i to grete
 Joye & blyss. Thene say de-
 cius to the peple: ye may he-
 re alle how the fēdis coe ād
 cōforte him go & bere hi apē
 with scourgis: thene was
 the a knyghte of tēperours
 that hyght romanus: that
 saw an āgell with a she-
 of silke come: ād wyppē lau-
 rence sydes. Thenne he for-
 soke the ēperour: and be coe
 the discypyle of saynt lauren-
 ce: ād laurence anon cristen-
 ned hym: thene deci⁹ made
 to smyte of romanus hede:
 thene decius dyde make a
 grete fyre and set a gredye
 thereon to rost laurence and
 chresten hym do wone with
 fyre forkis: thene laurence
 loked vpon the perour: ād sa-

yd thou wot the charite
 that is rosted ynough: ete
 there of whyle that other si-
 de rosted I dyde not thy tor-
 mētes: and cast is eyen vp
 to god and sayd Lorde. The
 su crist take my spiryt: & so
 he yelde vp the ghoost. The-
 ne the tourmētours went
 her waileste the body liēg
 there. Thene come cristē pe-
 ple and toke the body: & beri-
 ed it with grete lamētacyō.
 Thus laurēce the wed me-
 kenes aiēst malice & largnes
 apēst couetise aiēst passiō:
 lone and swetnesse: for the
 grete loue þ he had to god:
 made hi set noughte by all
 his tormētes that were do-
 to his body saynte gregory
 telleth how there was a p-
 ste þ hyght stacul⁹ and was
 be sp to amēde a chyrche of
 saynt laurēce þ was destro-
 ped with lōbardes: but he
 wāted bzede to his werke
 mē: and made moche sorow
 totherfore ād he prayed to
 god & to saynt laurēce besy-
 ly of helpe and thene he lo-

ked in to an ene ad fonde it
soul of new white brede:
but he wet it wold haue se-
ued hem for a weke and it
fonde he ynough all the ty-
me that his wethe was a-
making. ¶ We fynde that
there was an eperour y w-
as a cursed mā of lpuig ad
whā he was dede there cōe
a legyon of fendes to fetch
hym: & as they cōe by an ho-
ly hermites celle they made
a grete nopsle: the hermite had
grete merueyle therof: and
opened a wyndow & spake
to one of hē y cōe behinde: &
asked i the name of god w-
hat they were: the sayd fen-
des y were sēt to the perour
y was dede to loke yf they
myghte haue him for her re-
warde thēne the myte cō-
maūded hē to come aye by
hi to knowe how thei sped
and he dyde soo & sayd whā
his synnis were layd i the
balaūce & was nye ouercōe
thēne cōe that brenyngh
Deke laurēce & sayd a grete
pot on the balaūce: ad it dre-

wy all togyder This pot
was a grete chalyce: that
the imperour made to wor-
ship saint laurence. Thus
ye may lerne to sustre ap-
enst enuyous peple also w-
hat mede is in largnes to
gyue them y haue nedē & w-
hat Joye & meryte it is to
sustre tribulacyon and per-
secucion & disease pacyent-
ly: lerne of the holy marty-
r saint laurence and lete vs
take hym for a myzour: &
pray to hym y he wyl be
medyatour to god for vs:
that we may come to euer-
lastyng blyss. Amen.

De assumpcion. b. marie. **Jo. Cxxxviii.**



¶ God frē
disliche
a day ye
shall ha-
ue the as-
sumpcion
of oure
ladie it is called so for y day
her cōe toke her vp i to heuē
body & soule: & crowned her
quene of heuē: for thāgellis
of heuē come to fet her vp.

Angellys syngynge come
 with p̄cellō ap̄est her with
 roses & lylles of paradys: i
 token that she is rose lylle
 & flour of all wimē: & they
 dyde homage to her: for all
 angellys & sayntes i heuen
 made Joye & melodye i w-
 orshyp & honour of her: & so
 holy chirche maketh minde
 of her assūpcyō: & yet the go-
 spell of ȳ dāye maketh no
 mēcyon but of. ii. susters ȳ
 was martha & mary ma w
 deleyne sayd th⁹ (Intrauit
 ihesus i qddā castellū & mu-
 lier quedā t̄c) ihesus entred
 in to a castell: & a woman ȳ
 was called martha toke hī
 i to her house. And she had
 a suster ȳ was called mary
 ȳ sat at cristis fete & herde hī
 speke Thēne was martha
 hely to serue criste: and she
 sayde to hī. Syze byd my su-
 ster aryse & ad helpe me: thē-
 ne answered cryst. (Maria
 meliorē partē elegit que nō
 auferet ab ea) Mary hath
 chose the bett̄ parte the whi-
 che shal not be take a waye

fro her. Thyle ben the wor-
 des of ȳ gospel of that thay
 And here be no wordis of
 our lady as be semig. But
 he that redeth what saic an-
 celme sayth thē he may see
 ȳ the gospel p̄teyneth all to
 our lady and to the l̄yūig of
 her. For she was ȳ castell
 that iesus entred i to. for ri-
 ghte as a castell hath diuer-
 se p̄p̄etes ȳ longē to a ca-
 stell that it shold be myghti
 & strōg righte soo was oure
 lady before all other wyme
 mē. For there as wimē be
 freple and fleble & easy to o-
 uercōe our lady was strōg
 as a castell: & ap̄estonde ȳ ca-
 wtellis of ȳ fēdis engynes
 & put thei besyde at alle ty-
 mes. For ryght as a castell
 hat fyrst a depe dyke right
 soo had our lady a depe me-
 kenesse in streng the of ȳ ca-
 stell i somoche she passed o-
 ther in p̄tue of mekenesse
 wherfore god chose her to
 be mod̄ to his sone before al
 other wimen & therto crist
 bereth witness th⁹ (Quia

resperit humilitatē acille sue)
 For god behelde the meke-
 nes of his hādmapdē all ge-
 neraciō shall blesse me This
 dyke yf it be full of water it
 is y more strēget to y castell
 this wat is cōpassiō y a mā
 shold haue for his synnes &
 for other peoples dysleafe.
 This water had our lady
 On this dyke lieth a drom
 byrde y shall bedra w up a
 penst ēmpes & lete do wne a
 penst frēdis By thy byrde
 ye shall vnderstōde discrete
 obediēce for ryght as a mā
 shal not lete do wne y byrde
 to his enmy tough he bid hi
 so mā shal not lete y fēde co-
 me to his soule though he
 tempte hi But anone as he
 is bodē ony thynge y is hel-
 pe & socour to his soule thē-
 ne shall he lete do wne y
 byrde of obediēce & y soner
 the better this dide oure la-
 dy whā thāgel gabryel tol-
 de her of her cōceptiō of her
 sone she lete not do wne y
 byrde anone tyl she kne w
 wheder he was frēde or an

enmy: & sayd she shold con-
 cepue and be a mayde & ke-
 pe y w we of castye y she
 had made tofore & as she her-
 de y she lete do wne y byrde
 ge of obediēce & sayde (Ec-
 ce ancilla dñi) Lo here god
 dis owne hādmapdē be it
 done to me after thy worde
 this castell is treble walled:
 y fyrst wall betokeneth wo-
 edlocke for firste she was
 wife to ioseph or elles y ie w
 is wold haue stoned her as
 for a lechour if she had recei-
 ued withoute wedlocke & so
 y ferther wal betoneth paci-
 ence & thiner dōgite y is mā-
 dē hede y but is litil worth
 but it be strēged with y w-
 all of paciēce & of litil helpe
 is for maiden hede it is litil
 worth that can no thig suf-
 fre of persecuciō or diseafe
 but euer pleyng & grutchig
 & to be a claterer: a iangelez
 a curser: & a warier: & a scol-
 de of her tōge thise defende
 not maidenhed but rather
 cast it do wne: for maidē he-
 de shold be of few wordes:

De assūptōie. b. marie dōgis.

& þ she speketh shold be honest and worshyp both to her owne persone & to al theym that ben in her presece. For it is an olde eglisse a maidē shold be seen & not herde this vertue had our lady. For saint bernarde saith: rede all the gospel ouer: & thou shalt not fide þ our lady in all her lyfe spake but. iiii. tymes. The fyrst to gabriell. the ii. to elyzabeth the iii. to her owne sone i the temple & the iiii. at it weddige i the cane of galylee. Thus must the wall of paciēce defende the wal of maidē hede. This wal of maydenhede & it be well kepte: it is passyng al other. As bede saith wed loke ishye there as it is wel kept but yet weddo w hode is hygher. But virginyte passeth all. & had most worshyp i heuē passing all other. This wall kepte oure lady for she was clene: both by free wyl & by wyf & she had a degree passing all other maidēs that euer wē or shall be: for she was bo-

mayde & moder: & i this castell is a gate that betokeneth feyth: for right as it is impossible for a man to go thrug a wall of stele. ryght so it is ipossible to a man to please god without feith. This feith had our lady passinge all other. For as it seemeth ipossible for a womā to cōceiue wythout carnall coucupiscēce of man for it was neuer seen byfore but by techyng of an āgell: she byleued. And so come cristte & entred by the gate: of byleue i to the castell: þ is i to the body of our lady. This gate had a touze aboue wiche be tokoneth charite. For that is aboue all thyng: & þ vertu had our lady. wel may she be called a castell. For ryght as all maner of peple flee i to a castell both olde yong for drede of ēmpes. In so moche þ the lest childe that cāne crye or speke þ is aferde of ony thinge anone cryed lady lady: for socour & helpe. For she is socour & helpe both to yonge & to olde les

le & more i syknesse & i hel-
the. The holy ghost is capi-
teyn of this castel & his kny-
ghtis ben holy āgellis that
god wit ouz lady both night
& day In this castell hē two
susters: martha & mary ma-
wdelei (martha recepit illū
in domū suā) martha recei-
ued hī i to her hous ād was
hely to serue hī and thother
sat still & had grete lust to hē
hī speke. bi thise ii. sisters I
vnderstōde. ii. maner of ly-
uing of the peple That one
is actyff. ād that other is cō-
tēplatyff. Martha betoke-
neth actyff. & is helynes in
this worlde But that shold
be for cristis sake that is to
take pour people in to his
house ād to giue hē mete ād
dryke: clothēs her borugh by
site hē that be i pyssō: & forte
the syke: blide: & lame: ād to
berie the dede By that other
I vnderstōde the grēplatyff
lyfe & is to the peple of holy
chirche that sholde worde i
all & thei may this worlde
besinesse & giue hē to all spi-
rituell occupaciō and thou-

gh they do th^o yet the be co-
uetyle peple of this worlde
that sai & it is al lost & mē of
holy chirche haue: for it se-
meth to hē thei do no good:
but euer cōplai on hē ād sa-
ye: thei do no good Sait au-
sti saythe: & all the worlde is
holy chirche: ād this worlde
ly peple hateth men of holy
chirche: but yet god ās we-
reth for hē & is her aduocate
& sootwyll at al tyme whyle
they lyue i rest & peas wit-
hī hē selfe But now see ho-
w our lady satiffyeth both
thysle lyues: she was fyrst
martha: for the as martha
was hely to receyue crist in
her ho^o: our lady receyued
hī i to her bodi: ād the he w-
as. ix. monethes. & she fedde
hī. & aft came pout & naked
i to this worlde & she gaaf hī
mete ād dryke of her pappes
& so fedde hī: & whā he was
naked she cloted hī & nouris-
hed hī & whā he was syke
by kide of pouth she healeth
hym. And whan he was
bounde honde & fote in his
cradell as in pyssō she cō-

to hym & vnboūde hi: & toke
 hym & heled his sores with
 that mylke of her pappes:
 and whā he was ded: she hol
 pe to berre hym i his cōber:
 th? she fulfyllled thoffyce of
 martha. perfourmīg .vii.
 werkis of metcy: & yet she
 was many tymes troubled
 in her hert: whan she must
 bere him fro cōtrey to cōt
 trey & was ful of ma wome
 tis: there as she knewe no
 mā: & whā & she saw hi ta
 kē & striped naked: betē w
 ith scourges & all his body
 rāne wyth stremps of blood
 naplēd on & crosse: & so done
 to deth: & was to her a grete
 trouble thus was our lady
 actyf: for as & gospell telleth
 she gaaf soo grete delyte to
 her sones wordes & she bare
 in her herte all & lyfe & the
 chig of crisse. In soo moche
 & she taughte & foure Euā
 gelists. Marke. Mathe w
 Luke & Johā moche of that
 thei wrote And nameli saie
 luke for he wrote moche of
 the manhode of crisse: & soo

fulfyllled thoffice of mary:
 For it was for the best whā
 her sone was styed vp i to
 heuen she lefte all her besy
 nes & gaaf her to gteplacyō
 tyll her sone fet her oute of
 this worlde Th? euery mā
 that cā vnderstōde may see
 & this gospel is cōueniēt to
 be red. for it touched & lyfe
 of oure lady Thēne for this
 day is thēde of her lyfe i this
 worlde. therfore holy chir
 che redeth this gospel i ensā
 ple to all cristē peple to per
 forme the same lypung: in
 as moche as they may: as
 god wyll gyue hē grace to
 serue our lady I shall she we
 you an ensample.

¶ Narratio.

¶ We fynde of a clerke & lou
 ed our lady well For he rad
 of her be wote he had grete
 lust to see her & praped besel
 ly that he myghte ones see
 her or & he deyed Thēne at
 the last come there an āgel
 sayd to hym: for thou serue
 ste our lady soo well thou
 shalt haue thi praiser: but o

ne thyng I telle the: yff thou
see her in this world: thou
shalt lese thy syght for the
grete clernesse of her. Then
ne sayd he I wyll well soo
that I may see her: thēne sa
ide the angel cōe to suche a
place and thou shalt see her:
thenne he was glad & thou
ghte that he wolde hyde his
one eye: & loke wyth that o
ther. Soo whā he cōe to the
place: he layed his honde o
uer that one eye & sa w her
wyth that other eie & so cōe
our lady & he sa w her & she
wēt a waye anone & he w
as blide on the tone eye: &
sa w wyth that other. Then
ne the syght lyked hym soo
well that he wolde feine see
her ayen: & prayed nyght &
day y he might see her: aien
thēne said thāgel if thou see
her ayen thou shalt lese the
syght of that other eye: & he
sayde I wyll well though.
I had a thousande eyē. Thē
ne come to suche a place et
thou shal see her. soo whan
he cōe he sa w her. Thēne sa

pde our lady my gode serua
nt whā thou sa we me fyrst
thou lost one of thy eyē: ho
w wylte thou doo now w
hā thou art losse y other eye
thēne sayde he there lady I
wyll well thought I had a
thousande eyē. Thēne sayde
our lady for thou hast so gre
te lykynge to me. thou shalt
haue thy syghte wyth bothe
thi eyē ayen as well as euer
thou haddest before and bett
& so he hadde. Thēne serued
he our lady euer aft to his ly
ue deēs: & wēt to euerlastig
blyss. To the wiche god bri
ge vs alle to. Amen.

De scō bartholōeo aplo.



God frendis
suche a day ye
shall haue the
feste of saynt
Barthylme to goddis ow
ne apostle & ye shal faste the
euyn & cōe to chirche: & here
pour seruyce i the worshyp
of god & saite barthylme to
ye shall vnderstōde that bar
thylme to is as moche to sa
ye as (fili? suspēdētis me)

De sancto bartholomeo

That is to say: the sone hā-
gig vpo me or vpo waters
Thene ye shall vnderstode
that god is he þ hāgith vpo
the waters in two wayes.
The fyrst is whā he hāgith
vpo the clothes i þ firma-
mente tyll he seeth tyme to
lete hē done. A nother way
he hāgith vpo waters w-
hā a mā or a womā is sorp
for his synes & wepyng so
re for his trespasse bytterly
Thenne god taketh his te-
res & hangith hē on the hye
hulle of heuē: where all the
saintis i heuē may haue thē
in sight in grete Joye to all
saintes & to all the angellis
that bē in heuē whan they
may see mā or womā that
hath doo amysse in many
trespasses to forsake her syn-
ne & do nos more therfore
the teres of a mā or womā
that is sorp for his synē: in
this maner quēchē the fyre
of hell. Of thys teres spe-
keth Johā crisostome & sa-
yth. O thou tere that arte
mekely lete i orepsof praye

with good deuociō: thy mi-
ght is so grete that thou go
ost to heuē & taketh the wor-
de of the Jewys mouth ma-
king hi to torne the to salua-
cyō that byfore were i way
of dānacyō: Also thou ma-
kest thy accurses dōbe the
fēdes: & so thou quēchest the
fyre of helle that fēdes ma-
de reddy apēst thy comigē
th⁹ god hāgith vpo waters
Thene for saite bartylme-
w was goddis sone as all
be that leueth him: he was
hāgith vp in iiii. wayes in
deuociō of holy orepsof pra-
yngē: & i seyth monicyō: ad
in suffrige of passyō: he was
hāgige to god ward i deuou-
te orepsof: for þ he sayd wit
his moubt: he thought i his
herte: so that his herte was
alway hāgige vp to warde
god: bothe i word & i dede at
the pst sayth i þ masse (Sur-
sū corda) Hold vp your her-
tes to god. Thus this holy
mā sainte bartylme w had
euer his hert to god for gret
deuociō. ¶ We fide wretē of

hi th^o he kneled a **L** tymes
 on the daye & **L** tymes on y^e
 nyght for a grete deuociō y^e
 he had to god: but for he
 shold not be wery of y^e traue
 yll god sēt an āgel euermor
 re to se w^hi & kepte hⁱ Th^o
 hāged he vp by holy ozeisōs
 prayēg he was also hāged
 vp by the feythfull monicy
 on i this wyse for god gaaf
 hⁱ so grete power ouer al fē
 des that by his holy moni
 cyō he suspēded hē whether
 they wē i mā or womā and
 also i other ma wometis we
 fynde wretē of saite bartyl
 me w^ho w^h he cōe i to ynde i
 the tēple: i the whiche tēple
 was an ymage & thē i was
 a fende a ma womete y^e was
 called astarothe & this yma
 ge was made of golde thē
 ne the fēde that was ther i
 spake to hⁱ & dyde hⁱ worl
 hyp ad by suche wordes as
 he spake he made the peple
 byleue y^e he was god: & yet
 to make hē the more to by
 leue he heled mani syke mē
 & wimē both blide & lame: &

of many dyuerse sykenesse
 that he had cast vpon hē to
 fore hⁱselfe ad so sempyng to
 hē y^e thei wē heled bi hⁱ: but
 suche sykenesse as god sēte
 vpo hē he coude not hele.
 Thēne was y^e tēple full of
 like peple that wē broughe
 to this ma womet to be hole
 but asloone as barthylme
 w^h cōe to the tēple he suspē
 ded the fendes power y^e he
 myght hele no mā: Now
 thē was a nother god cal
 led baruthe & they asked hⁱ
 whi her god gaaf hē nōe āf
 wē: he said bartylme w^h the
 apostle of god hath boūde hⁱ
 soo soze y^e he dare not ones
 speke nor crake thēne he tol
 de hⁱ the fetures of barthyl
 me & sayd he knoweth euery
 worde y^e we speke now for
 he hathe ā āgel of god with
 hⁱ & telleth hⁱ al thiges y^e euer
 was said or done by hⁱ And
 moreouer though ye seke hⁱ
 ye shall not fide hⁱ but yf he
 wyl himselfe. Thēne wēte
 they hōe ayē & sought bartil
 me w^h & mygte not fynde hⁱ.

De sancto bartholomeo

Thene al barthylme w wal
 ked among þ peple a mad
 mā þ had a fēde within hi
 anone cryed barthylme w
 goddys owne apostle thy
 prayers bynde me so soze &
 brēne me also thenne sayd
 barthylme w holde they pe-
 as thou fēde and goo out of
 þ mā with þ worde þ fēde
 wēt his waye & lefte þ mā
 & anone he was hole thēne
 it happed so þ the kīg of þ ci-
 te had a dought þ was mad
 & soze boūdē with cheynes
 for harme þ she dyde amōg
 the peple & whā he kīg herd
 how this man was heled:
 he sēt to barthylme we pra-
 pēg him þ he wolde hele his
 dought & so he dyde thenne
 barthylme w pched so þ kīg
 þ he tomed þ kīg to be criste-
 ned & thēne anōe he cōmaū-
 ded to draw downe the ma-
 wometis that were in the tē-
 ple. Thēne the peple teped
 ropes abowte the ymagis
 neckis & wolde haue drawe
 done the ma wometis but
 they myghte not: for the fē-

des ware soo strōg i hē thē-
 ne bartholome w gmaūded
 the fēdis to cōe out of the y-
 mages & to pulle hē to pou-
 der: & so they dyde. for they
 hadd no power to witstōde
 his cōmaūdemēt & so they
 all to breke hē for the tēple
 were soo full of seke peple
 Barthylme w prayed god
 they myght be hole. And a-
 none they were hole euery-
 chone. Thēne cōe there an
 āgel that god sēt frō heuē &
 anōe in the sight of alle the
 peple: the tēple shone so bri-
 ght that no tōge coude tel-
 le & flow all abowte the tē-
 ple: & i four parties of the tē-
 ple he made a sygne of the
 crosse wit his figerel on the
 walles: & sayd Righte as al
 the peple bē hole of theyr ly-
 knesses soo shal this tēple be
 closed frō al the fylte of synne
 & of the fēdel cēt that hath be-
 herit. I wol she w you þ sē
 fēde that ye haue worshyp-
 ped for your god: thēne the
 fēde apped like a mā of ire al
 black & mad a cursed noyse

Thēne the peple began to
 flet for fere: he was so looth
 ly. Thenne sayd the angell
 make suche a sygne of the
 crosse i poure for hedes: & be
 not aferde of hi Thēne ano
 ne in syght of hē all the āgel
 vnbōde this fende & bad hi
 go there as was nother ste
 rpyng of mā noz of best: & to
 be there tyll the dape of do
 me ād neuer dysleafe the pe
 ople moze: thenne the feride
 wēte his way and the āgel
 ftyed vp in to heuē. Thēne
 the kynge his wyfe his dou
 ghter & all his meyn & mo
 che other people tourned to
 the seyth: & barthylme w cri
 stened thē all Th^o barthile
 me w hangyth by seyth full
 monyeyon for he suspēded
 the fēdis power & he might
 do no thyng. He was also
 hanged vp by suffrynge of
 passiō for whā the bysshop
 of the temple sa we that the
 peple were almost tourned
 to cristē seyth & lefte the fē
 des ma wmetry he wēt vn
 to the cyte there as a kynge

was called astrages ād bro
 ther to the kynge Polimies:
 & cōpleyned to hi soze & sayd
 there was a mā come to hi
 & was called bartholome w
 & had tozned his brod & al
 peple to & feithe & thei set not
 by her godd but had dra w
 hē downe & alle to broke hē
 & halo wed & temple only to
 criste for this cause he pray
 ed hym of helpe thēne sēt &
 kynge a thousād men after
 barthylme w thenne whā
 barthylme w was come he
 asked hi why he had tozned
 his brod & made hi to belye
 ue on adede mā & was han
 ged on & crosse thenne sayd
 barthylme w. I haue boūde
 that god that thy brother
 byleued on. & she wed & fēde
 And yf thou oz he may doo
 soo to my god: thēne wyll I
 byleue as thou doost. Thē
 ne the kynge cōmaūded to
 hāge barthylme w on a cros
 se: and long to tozmēt hym
 theron & after toke hym do
 wne: & fley hym quykke &
 thnene smyte of his hede

Thene come cristē peple
and berped hi with grete re
uerēce & worschyp: & thus he
was hāged by by grete cō
passiō sufferng. ¶ We rede
i gessis romanor that whā
fredycke thēperour had
de destroyed a grete cyte: &
theri was a fayr chirche of
saynt barthylme w: & other
moo of dyuerse laitīs. And
as a good holy man cōe by
the cyte & he sa w a grete cō
pany of mē stōdyng togyd.
Thēne hadde this mā gre
te meruyll of hē: and asked
what they were: and what
was theyr cōsēyll. Thēne
sayd they that it was saynt
barthylme w & other laitīs
that had churches i that cy
te: that were destroyed: & the
re they toke her cōsēyll w
hat they myghte do wit the
ēperour. And they wē in ful
purpose y he shold cōe befo
re god ād āl were for his de
des. And soo thēperour de
ped a folowle dethe: and
was dāpned. And also it is
wretē i the lyfe of saīt god

lake that fyrlē inhabyted
crowlōd in the fēns: & the
fyrl day that he cōe thyd w
as on saīt Barthylme wis
thay. Thēne he prayed to
this holy apostle: to be his
patrōe apēst the wicked spi
rytes: that wē in that place
for it was called the inha
bytacpon of fēdis for there
durste noo mā dwelle there
for fēdis. Thēne whā this
holy mā was come thyd he
hadde nerehonde losse his
wyttes for fere. But thēne
by grace he had mīde of saīt
barthylme w & prayed him
with all his herte of helpe &
forour. Thēne anōe cō saī
te barthylme w & zmaūded
the fēdis to go frō y place.
thēne the fēdis made a gre
te horryble noyse. ād wēte
her waye & sayd. Alas alas
for now haue we lost our
myghte & our habytacpon.
and now we shall we goo to
helle for euermore & so for
wyng ād waylig they wēt
theyr way. Thēne this holi
mā thāked god & saynt bar

thylme to for the grete helpe
and socour that he had to
ne to hi. Here by ye may see
and understode that this ho-
ly apostle is euer redy to all
that wyl calle to him with
good deuocyon he wyl helpe
thei at her nede.

De nativitate. b. marie. vngis.



God
freedis
suche
a day
ye shal
haue
the na-
tivity of our lady that is wo-
hā she was borne. And ye
shal fast the euil cōe to god
tholy chirche i þe worship of
oure lady saite mary ioachi
was her fader: & saite Anne
her mod. The cā no mā tel-
le the Joye that ioachi & āne
had i her hertes whā our la-
dy was born. For they had
prayed xxx. yeris to god ni-
ght & day. & dealed moche al-
messe. And for the good be-
dis þe they dyde they had re-
uelaciō of god: þe they shold

be holy & pleyse god & also bi
the birthe of our lady the re-
pēt that they had byfore of
thei bazeinesse shold be put
te a way & so āne wete for
the amōge oþer wōmē. So
þe byrth of our lady gla-
ded the fader & the moder wo-
herfore god sent hē frute of
thei bodies more by grace
thā by kide thēne all the ne-
yghbours cōe and gforted ā-
ne and called her wight ma-
ry: as the angell bad: or she
were born or begoten. We
shall understode that holy
chirche worshipeth thre bir-
thes. One of our lord ihesu
crist that oþer of our lady:
and the thyrde of saite iohan
baptyst: she wig opely that
euery mā and womā that
wyl be saued: must be thre
borne. Firste of his mod i to
this wold: the secōde fro syn-
ne by wat wasshige: and out
of this wold to ioye passig.
The first betokeneth by ou-
re lady: the secōde by saynte
iohā baptiste: and the thyr-
de by our lord ihesu crist.

De natiuitate. b. marie.

For this the byrth is grete
 hope & myrthe seen & her
 de. Though a woman haue
 grete payne i the byrthe of
 her childe I may well beleue
 saynte anne the ne our la-
 dyes moder had not so i her
 byrth of her childe our lady
 for she was halowed i her
 moders wombe: holy borne &
 holy euer aft. Soo whā she
 was borne & wened & was
 the yeres of age Joachi &
 Anne & other frēdis brou-
 ght mary i to the cyte of hie
 rusalē tofore the temple: as
 they had made theyr a vo-
 we tofore. Thēne the tēple
 stode on an hille & was. xv
 stepes vp to the dore & so thei
 lefte mary at the nether
 most steyer: whyle they ma-
 de thei redy to doo theyr of-
 ferynge Thēne wēt mary
 to þ vpper most grede her-
 self knelinge downe & made
 her prayers to god as she
 had be of grete age for þ ho-
 ly ghost was euer with her
 and gaaf her grace also god
 sent her an angell to kepe

her And to teche her And
 whan her fader & moder
 had offred thei wēte home:
 & lefte her there: & she chaū-
 ged noo chere: but gaaf her
 selfe all to spirytuell occupa-
 ciō: & euey dape from mo-
 row to vnderē she was in
 her praperes & frō vnderen
 tyll none she occupied her
 crafte: of weuig of clothes i
 the tēple And anone þ me-
 thet þ drike that was brou-
 ghte to her she gaaf to po-
 ure peple & was i her deuo-
 cyō tyll an angell brought
 her mete Th⁹ she lyued so
 clene & so honestly: þ all her
 felawes called her quene of
 maydens: & whan ony mā
 spake to her: mekely she lo-
 wted with her hede and sa-
 yd (Deo grās. for that wo-
 orde was compng in her
 mouth & therfore she is lyke-
 ned to a spicer shop: for she
 smelleth swete: for the pre-
 sence of þ holy ghost was
 with her: & habūdāce of ver-
 tues she shold bere the kig
 of vertues & th⁹ her byrthe

dayly is Joye to all cristē pe-
ple how this day was fyrst
foude: a grete clerke Johan
belleth telleth There was
a holy man þe prayed to god
ofte by nyghte tyme and so
on a nyght as he was i his
deuocōs he herde a sōge of
an angelis in heuē þe our la-
dy was borne of her moder
and noo more of all the yere
after Soo i a nyght he her-
de this melodye i þe ayre: wo-
herfore this holy man pray-
ed to god þe he myghte haue
wyttynge what was the
cause þe he herde that melodi
þe certeyn nyght: and noo mo-
re of all the yere after Then
he come an angell to him
and sayd that nyght our la-
dy was borne of her mod &
therfore the melody was
made i heuē at that tyme.
Thenne wēt he to the po-
pe: and tolde hym: how thā
gell sayd. Thēne the pope
cōmaunded that day shol-
de be halo wed for euer mo-
re: thus come this fest fyrst
in to holy chirche Also our

lady is borne by wat was
shyng: þe is by crystyng. For
whā our lord Jhesu crist
was bapty sed in the water
of flow Jorda: Thēne our
lady and the. xii. appostles i þe
time were crystened: thēfore
right as our lord folowed þe
olde law & the new law
both & all þe fel to a mā of ri-
ght: so our lady fulfilled bo-
the lawes & alle selle to a wo-
man at the same crystenin-
ge For there her sone toke
his ryght name and she bo-
the. And as the gospell tel-
leth whā our lord Jhesus
was crystened þe fader of heuē
spake & sayd (Hic est filius
meus. &c. Here is my welbes-
loued sone but after he was
called Jhesus goddis sone:
& fro þe tyme our lady was
called the wyfe of Joseph &
after þe she was called the
mod of Jhesu to moche wo-
orshyp of ther The iiii. tyme
our lady was borne to Joie
passyng: for whā she sholde
passe oute of this worlde:
her sone come with a grete

De natiuitate. b. marie

multytude of āgellis: & bro-
ught her to heuē with mo-
che Joye & the crowned her
quene of heuē: & p̄esse of hel-
le: glady of all the world so
the is i euerlastig blyss we
finde of ouz lady ho w there
was a yew þ was borne i
frānce & cōe i to ēglōd for dy-
uerse materes þ he had to
do with other people. And
cōe to gloucestre & to brysto-
we: & soo wold goo i to w-
hylethyre but he was take
by þ way with theues & lad-
in to an olde house & boundē
to a post & his hōdes behide.
hī & so lete hī thē all night &
at þ last he fell in slepe: he sa-
we a fayr womā clothed i
whyte: he had seē neuer no-
ne suche: & d̄ eyn ther with
he woked & felte hīselfe loose:
thenne he saw our lady so
bryght þ he thoughte she
passed þ sōne: & sayd: what
arte thou & she sayd. I am
mary þ thou & thy nacyon
despyse: & sey þ I bare neuer
goddis sone: but I am cōe
now to bryng þ out of thy

errour & oute of p̄p̄sō þ thou
arte i And thefore cōe thou
with me & stōde pond atte þ
stone: & loke dō warde & so he
dyde: & there he sawe thor-
ble peynes of helle. that he
was nye oute of his mynde.
Thēne sayd our lady to hī:
thise be the peynes þ ben or-
deyned to all thoses þ wot
not byleue i my sones passi-
on & i þ seych of holy chirche.
yet come forth & see more: &
she set hī on a hye hyll & she
wot hī a place of grete poie
& myrthe i somoche that he
was rauysched with þ sight.
Thēne sayd our lady: loo
thise bē ordeined to all those
þ byleue i þ incarnacyō of
crist and þ he was borne of
me &. I clene mayde before
& after: & that my sone shed
his blode for all mākyde. No-
w hast thou see both. Joye
& ad̄ peine chose whiche thou
hast leuer thēne he wente
moche of the nyght he wist
not what way but walked
forth: but on þ moze he
cōe to Bathe there he was

crystned & named Johā: and
 after was a holy mā: thēne
 to oure purpose of our lady
 what tyme y. Joachī had
 offred our lady i to the tēple
 to the bysshop to kepe hez sa
 af i warde tyll she wē. xii. y
 eres of age & more. Thēne
 must y bysshop ordeyne her
 an husbōde. & thēne they le
 te tye all aboute i the coun
 trey y kinges lordes & other
 gētyls that wē without wo
 yues shold cōe at a certeyn
 dai for to know who were
 beste worthy to wedde that
 fayre mayde: that was flo
 wre of all maydēs. for righ
 te as the lylpe is whyte & fa
 y: amōge bypers & other flo
 wres: ryght soo was ouz la
 dy amōg other maidens so
 whā the cōe to Jhrlz to see
 the maydē: that was of the
 best blood of the world: the
 bysshop ordeined an olde staf
 fe of ashe that he hadde kept
 i the tēple many yeres & w
 as all worne etē and he said
 he that hādleth y staffe: & buz
 geneth & bere flowres: he

sholde haue the maydē and
 she was broughte forth i to
 the tēple that all the peple
 myght see her. Thēne bad
 the bysshop bryge forth the
 staffe: & whā oni mā hādled
 it he bad hī holde vp on hys
 that the people myght see if
 it buzgened Thēne wēt to
 kingis pryncis lordes knightes
 & squyres & other gētylmen
 but it wold not be the fyrst
 day: ne the secōde day: so the
 thyrde day they shold ma
 ke a ēde. thēne cā the an ol
 de mā i to the tēple & had hez
 de of this but he saw it not
 & thought to goo see how
 the people dyde: & cōe thys
 & stode a ferre i a corner & lo
 ked o this maydē: thēne he
 thoughte in hyselfe he wold
 not handle y staffe: for this
 maide is not for me: y is soo
 passig faire: & y so passige ol
 de: thēne cōe the a whyte do
 ue and sat vpon his hede: wic
 a golden bylle: & hez fete sho
 ne as it hadde be bryght
 burnysshed golde: that al
 the people saw hez: and some

De exaltatōe scē crucis.

wolde haue caughte her.
 But they myght not. Thē
 ne was the bysshop ware þ
 bad Joseph cōe vp to hym
 anone: þ Joseph sayd nay:
 she is not for me: she is to
 yong: and I am to olde to go
 uerne her estate. Thēne sa
 yd the bysshop handle this
 staffe: & he dyde and anone
 it was grene and began to
 burgyne and baze leues: and
 blosomed: and baze frute. thē
 ne was the bysshop glad and
 Joseph sorry for to haue her
 for he was full purposed ne
 uer to haue wyfe: thenne þ
 bysshop wedded hem worl
 hyp fully & bad ioseph take
 her home wpth his so dyde:
 thēne soone after þ holy go
 ost: lyghted in her with gre
 tyng of þ angell gabryell:
 & soo begā to were grete w
 ith childe. Thēne ioseph lo
 ked on her: & thought to ha
 ue goo a wape: pruely frō
 her & leue her alone. Thēne
 come an agell to Joseph: &
 bad he shold take mary to
 his kepyng: & stody nomore

ther vpon & leue all suche
 thoughtes: for þ was god.
 Dis wyl: & god hymselfe w
 yll þ it be so. Thēne he lefte
 all suche fāthaspes and ke
 pte her well as a man shol
 de doo his wyfe.

De exaltatōe scē crucis.



God frē
 Dis suche
 a day ye
 shall ha
 ue holy
 Rode da
 ye i þ w

hiche ye shall cōe to chirche
 in worshyp of hym þ was
 done on þ crosse: this day is
 called Exaltatio sancte cru
 cis. The exaltacyō of þ cros
 se: it is to saue the lyfetyng
 vp of þ holy crosse: whā sa
 ynt clepn hadset þ crosse in
 Ierusalē cristē peple dyde
 it grete worshyp. But thē
 ne come þ kynge of perse: þ
 was called cosdre & he toke
 the crosse with him: & made
 þ cyte baze: & bare a way all
 þ he myghte: & went in to þ
 temple & toke all þ tresour

Jewelless & precious stones
 & bare hē a way: thus this
 cursed mā dyde destroye ma-
 ny kīngdomes & soo bare the
 holy crosse i to his owne co-
 ſutrey: thēne thēperour era-
 cli⁹ herde herof: & was full
 wroth & sorp: & sente to th is
 coldre to trete with hī for
 erachi⁹ was a cristē mā. thē
 ne coldre āl wered curledly
 & sayd he wolde not treate
 tyll he had all his peple to
 forsake cristē dō: & to doo sa-
 crespyce to his mā wmetis
 Thēne thī ēperourz erachi⁹
 betoke all to god: & gared hī
 an oost of people to fight w
 ptht this cursed kīge coldre
 hopig to god to gete h̄ holy
 crosse apē But whan this
 cursed kīge coldre cōe he fel
 le i suche a fantasye & mad-
 nesse: h̄ he toke his sone all
 the gouernauuce of his rea-
 me: & lete make a house for
 hī selfe i maner of an aulter
 lyke vnto heuē ād made it
 all shynig gold & pcyous sto-
 nes: & set hī selfe in the myd-
 des i a chayr of golde. And

cōmaunded h̄ alle the peple
 shold calle hī god & so sat: &
 the holy crosse iu his ryght
 hōde i stede of his sone: and
 on the lefte hōd a tame boc-
 ke i stede of the holy ghost &
 hī selfe i the myddes: i stede
 of h̄ trinyte: & th⁹ he sat lyke
 a mad mā: thēne his sone
 herde that. Erachius was
 compng: he wēt apēst hym
 & met hī at a grete water:
 ouer the whiche water w
 as a byrpdge. Thēne by the
 assēt of bothe her hostes: h̄
 two cheef capytais amyd-
 des the byrpdge sholde fyght
 for hē all & bothe ēdes of the
 byrpdge shold be drawē vnto
 whychē hē h̄ had h̄ victory
 shold haue bothe kīngdomes
 Thēne was erachi⁹ so full i
 feyth of the crosse: & trusted i
 the prayer of the peple: h̄ he
 ouercome his ēmye Thē-
 ne coldres peple by steryng
 of the holy ghoost corned to
 the feithe by free wyll of hē
 selfe And whan they were
 all cristened thēne wente
 Erachi⁹ with bothe oostes

De exaltatione sancte crucis

to the olde kyng Cosdre as
he sat i his trone & sayd to hi
thus for by cause thou hast
do worshyp to the holy cros
se: thou shalt chose yf thou
wylt be cristened & haue thy
kygdō aye for a lypyl tribut
in rest et peas or ellis to be
dede et he for seke to be crist
ned thēne anone Eracius
smote of his hede et made a
cype & his tresour shold be de
led amōg his mē et pcyous
stones & othez Jewelles shol
de be kept to restore the chir
ches & wē destroyed et bare
þ crosse to iherlm et whā he
cōe to þ moūt olyuete to w
ardis þ cype of iherlm ridyng
on a trapped horse he wol
de haue ridden i to þ cype of
hierlm but sodēly the gatis
felle togyd et was a plei w
alle Thēne he was gretly
astonoied et meruelled gret
ly of þ vegaunce & made agre
te mone Thēne cōe an an
gell et stode vp on þ gates &
said (Qui rex noster) whā þ
kyng of heuē cōe this w
ay: & thorough this gates to

warde his passiō he rode on
no trapped horse: nor in no
cloth of golde: but mekely
on a symple asse: gpyng exā
ple of mekenesse to all peple
thēne the āgell wēte his w
ay Thēne the kyng with
al þ deuocōd & he comde or
might doo anone dide of his
clothes to his shert & went
bare fote & bare legged. thē
ne þ gate opened & he wēte i
to þ gate of hierlm & so i to the
tēple: & offred þ crosse aye as
it was tofore. thēne for the
grete Joye & the peple had
de this crosse: & for the grete
myracles that god shewēd
it was more worshypped
aft thā it was tofore & d the
worshyp of the crosse that
was cast downe aft was
lyft up wherfore this dai is
called the exaltaciō of þ cros
se: for: as saint austyn sayth
the crosse was first of grete
spyte & vlyony now it is of
grete worship & emperour
kig is worshyp it we rede i
legēda aurea & a Jewe cōe
to a chyrche & for defawte þ

nomā was i the chirche he
wēt to the rode & for grete ē
uēp he had to crist he cut
the rode's throte & ande the
blode sterte out on his clo-
thes: and sood his clothes wē
all red blood And thēne he
hydde the rode i a preuy pla-
ce and as he wēt hōe a cristē
mā met hi & sayd to hi thou
hast sleyn some mā where
hast thou dōe hi & the Jewe
sayd naye and the cristē mā
sayde: thy clothes bē all blo-
dy of hi Thēne this Jew
kneled downe & sayd: for-
soth the god þ this cristē pe-
ople byleue vpon is of grete
trūe & tolde hi how he had
dōe & cryed mercy with all
his hert: & so he was cristē-
ned & a holy mā euer after:
and so wēt to euerlastig Joie
& blysse Tho þ whiche god
brynge vs all to Amen.

De quatuor tēporibus.



God frendis
chys weke ye
shal haue ym-
bze dayes þ is
wenesday fryday & satday

the whiche dayes calixte
the pope ordeyned. iiii. ty-
mes i þ yere to all that be of
couenable age to faste for
certain cause as ye shal here
Our oulde faders fasted. iiii
tymes in the yere: apēst. iiii
hyet solēne festis & yf we
yll she we vs good children
we muste faste and solo to
the same rule þ they vled &
therfore we fast so wze ty-
mes fyrste i marche The
seconde at witsontyde The
thyrde betwene heruelst & se-
ed tyme & the fourthe byfo-
re cristmas Marche is a ty-
me þ it dryeth vp the moy-
stre þ is i the erth wherfore
we fast þ tyme to drye the
erthe of oure body of þ hu-
mers þ be nedeful to þ body
& to the soule for þ tyme the
humers of lechery tēpteth
a man moost of ony tyme
of the yere. Also we fast at
witsontide for to gete grace
of the holy gost: þ we may
be i loue & charyte to god & to
all the world Charitas co-
operit multitudinē pctōzū

De sancto matheo ap lo.

Charyte couereth the multitude of synnes Also we faste for to haue mekenesse in oure hertes & to put a way all pryde that reneth with vs. Also we faste byt wene heruelle & seed tyme: for to haue grace to gad frutes of goode werkis i to the house of our 2scpece & so by ensample of good lyuynge amog the people y we be comyn with bothe riche ad po wez Also we faste in wynter for to flee all stinkynge wedes of synne and of so wle erth of flesshly lustes: y maken good angellis & good peple to with dra we thei fro vl ffor right as a netyll hzenet roses: & other flowres y growe nye hi In y same wyse a bycyous ma oz woma stereth & setteth on fyre he tat ben i his company And for thise causes we faste so wze tymes i the pere: & euery tyme thze dayes: that betokene thze specyall vertues that helpe a ma to grace: that is fastig deuote praye: & almes de

de doyng: & by oppynon of moche peple thise dayes be called ymbze dayes by cause that our elder faders wold on tyse dayes ete noo bzyde but cakes made vnd ashes: so by the etyng of y: they reduced i to theyz mite y they were but ashes and so shold tozne apen: & wylt not how soone bi that thei tourned a way fro all delycious metes & dzikes: & toke none hede: but y they had e asy sustenance. This caused theym to thike on deth & that wyl cause a ma to d fyze nomore tha he nedetha absteyne hi selfe fro all manner of bodely lustes. And to encrese i vertues by the whiche we mai come to euerlastyng blyse. Amen.

De sancto matheo ap lo.



God
fre dis
suche
a day
ye shal
haue
saynt

matheo day whiche was
 cristis apostle & ye shal faste
 the euyn: & cōe to holy chir-
 che in the worshipp of god &
 saint matheo he is gretly
 cōmēded in holy churche for
 certeyn holy vtues þ he had
 he was obedyēt to crist at
 the fyrst callynge: he pched
 the gospell without feynig
 and he suffred passyō with-
 out ony denyng. Fyrste he
 was obedyēt to crist at the
 fyrste callynge. For he sat at
 certeyne place besy to gete
 good: & crist cōe þ waye & lo-
 ked on hi: & bad hi cōe & go
 with hi. Thēne he caste so
 grete loue to crist: þ he leste
 all his goodes that he had:
 & sued crist forth full symple
 & ful pour. Also he fedde crist
 gladly for on a day he prai-
 ed crist to ete with hi & ma-
 de crist a grete fest not in de-
 lycate metes & drykes. But
 in fedynge crist & al his cōpa-
 ny. For he fedde all þ wolde
 cōe for cristis sake. For mo-
 che people sewed crist wher
 soeuer he wēt. Secute sūt

cū turbe) For dyuerse cau-
 ses many folowed hi. So-
 me to be hele of theyr sores
 & of dyuerse syknesses. &
 some to see the myracles þ
 criste dyde shewe. Some to
 ete & dryke with & some that
 were isēmpes þ were ler-
 ned in the law yf they my-
 ghte haue take hi wyth o-
 ny word wherby they my-
 ght haue accused. And some
 to be reformed in vertues
 and to here his doctrine &
 the chynge: as the apostles &
 many other. Unde versus.
 Moribus signa cibus blas-
 phemia doctrina fuere.
 Causa cū dñz turba secuta
 fuit. And whan matheo
 had fedde crist th⁹ & all that
 cōe with hi crist made hi o-
 ne of his discyples: & gaaf hi
 knowlechyngge to pche the
 bileue & goddis worde so bol-
 dely euer after þ he spared
 nother for loue nor for drede.
 Soo this matheo apostle
 come on a tyme i to a cyter
 pched that was called Na-
 dabaz: & there he fōde moche

De sancto matheo aplo.

peple taughte by the fēdis
craſte i nigramācy: & thau
ghte ſo many thyngis & ſo
merueylous ꝑ it was grete
wōder to here to many mē
nes wyttes: & all for the pe
ple ſhold bpleue in hem: & do
worſhypp hē. Thēne mathe
w anone delpuered her ny
gramācy: ſo ꝑ all the peple
kne w opēly ꝑ it was the fē
des craſte wherfore thiſe pe
ple that bileued on this ny
gramācy made dragōs by
the fēdis craſte to ſpytte fy
re oute of her mouthes & brē
ne ſo ꝑ the ſtēche of thē ſle w
moche people: & they brou
ght this dragōs to haue de
uoured ſait mathe w & w
hā mathe w herē therof he
made a croſſe before hi & w
ent apēſt hi & anōe the dra
gōs felle to wne dede before
hi. Thēne ſayd mathe w to
the peple: if ye haue ony mi
ght reyle theim apē to lyfe:
but they had noo power.
Thēne ſayd mathe w yf I
were not goddys ſeruaunt
I wolde make hē to doo to

you al ye purpoſed to doo to
me. But it is the teching of
my maiſter Jeſu criſt to doo
good apēſte euyl wherfore
I byd you dragons aryle &
go to ſuche a place as ye
ſhal neuer greue man nor
beſt. And anone they roſe &
wēt her way. Thē mathe
w tozned moche people ꝑ
cōe to ſee that ſyght: & thēne
he preched the peple: & tolde
thei of the Joye of paradylſe
there he ſayd is day & neuer
nygt there is euer yongte: &
neuer age there is helth & ne
uer ſykenelle. There is ro
ſes: lylles & flozes without
d welowig there be popin
gapes nyghtyngales & dy
uerſe byrdes euer ſynging
loue reſt & peas with euerla
ſtyn charyte. So they that
lyuē in criſt & doo aft his cō
maūdemēte ſhall cōe theyd
& be there with oute ēdynge
thē he ꝑched i a cyte where
curſed peple were they toke
hi: & put out his eyē & caſt hi
i to pryſō tyl they toke adui
ſemēte what deth he ſhold

deye but there cōe an angell
 thēne to saynte andze w as
 he pched i a ferre coultre: &
 broughte hē ouer the see thē
 as saīt mathe w was. And
 whā ādze w sa w mathe w
 soo fowle done to: ande an-
 dze w wept & praied to god
 for him & ande god restored
 mathe w his sight apē and
 ādze w wēt apē to his ow-
 ne coultre to pzeche apē as
 he cōe fro & tohan mathe w
 was oute of ppsō: he wēt &
 pched i the cyte of nadabar
 i the wiche the kigis sone de-
 ped. Thēne sēt the kige aft
 mathe w: ād praied hī to re-
 store his sone apē to lyf & so
 he dyde wherfore the kige &
 his wyfe ād hīl dought that
 was called Eufegeme toke
 cristēdome: & the mooste pte
 of the peple: ād for god had
 de chose this Eufegeme to
 be a holy womā to god waz
 de & mathe w blessed her: ād
 gaf her the wayle of chasty-
 te & charyte: & so was aft an
 holy womā: ād was keper
 of many other vggynes. thē

ne deped her fader. Thēne
 cōe thē a kig that was cal-
 led hertag: & loued thil ma-
 pdē eufegeme: & praied ma-
 the w to helpe hī that he mi-
 ghte haue her: thenne sayd
 mathe w & mighte not be:
 for she was wedded to the
 kig of heuen: & mighte not
 breke & spoushede. Thēne
 was hertag wrothe: & bad
 slee mathe w: ād so as he slo-
 de ād sayd masse at the aulc
 thē cōe one behīde hī ād sle w
 hī & the cristē people berped
 the body i the same chirche.
 Thēne bad the kig to set fi-
 re in eufegemes house: and
 that on euery syde to haue
 brēned her theri thēne ma-
 the w apped to her & bad her
 be of good chere: & ande to-
 ned the fire fro her house i to
 the kigis palays: & lestre clē
 no thige saue the kig & a yōg
 childe with hī: ād the kig w
 as smyte with meseltry soo
 fowle: that for grete peine &
 wo he sle w hīselfe: ād so the
 vegaūce felle o hīselfe that
 he wolde haue doo to other:

De sancto michael

Now ye may well see bi
thise grete myracles þe
was an holy mā: & therfore
lete vs serue hym & he wyll
pray for vs all. Amen.

De sancto Michael archangelo.

God frendis
suche a day ye
shal haue sait
mighels dawe
tharchangell: þe day all holy
chirche maketh mynde & me
cyon of all angellis for the
grete soucour: cōforte: & hel
pe þe man kynde had of an
gellis: & specyally of saint mi
chael: & for. iiii. prorgatpues
that he had: for he is won
derfull i apperig: mezeuplo
in myracles werkynge & by
ctoryous in fygtyng: he is
wōderfull in apperyng. for
as saint gregori sayth whā
almighty god wyll werke
ony wonderfull dede thēne
he sendeth for michael his
seruaūt: as for his baner.
For he bereth a sheldre a sy
gne of his armes wherfore
he was sente with moyses

& aaron to egypte to werke
merueylles. For though þe
sygne was in moyses: the
werkig was done by mi
chael: for he departed the re
ede see & kepte þe wat in. ii.
partes whyle the peple of
Israel wēt thorug: & so pas
sed a ladde thei forth to flo
w Jorda & kepte the water
lyke an hylle of eche syde of
thei whyle the passed saaf
sode to þe lode of beheest Also
Also michael is keeper of pa
radyse & taketh the soules þe
be sent thyder Also he shall
slee ātecriste i the mouite of
olyuete & he shall bydde all
the ded arysle: & come to the
dome. And other angellis:
with hi shall byrynge al the
Instrumētis of our lordis
passyon. the crosse: the cro
wne: spere: nayles: hamer:
spōge: eyseel: gall: scourges:
& all other thynges þe we at
te cristis passyon. to she we
to theym þe shall be dāned:
þe set noughte ne bileuet not
i his passiō Th^e it appereth
wōderfully. also he wrough

temples merueylously.
 in apulea is an hygge hylle
 þis called gargus: & is nye
 a grete cyte & there dwel-
 led a riche mā of dyuerse ca-
 tel And as his bestes wete
 on þe hylle: there happed a
 bulle to be leste behynde tho-
 ther bestis: thēne wete this
 man & his seruante to seke
 this bulle: & fonde hym ston-
 dyng befoze an hole i a gre-
 te dene: & thēne one of thei
 shot an arrow at hi & þe arrow
 tozned aye: & smote hi þe
 shot tharowe & hurte hi so-
 re. Thēne were they sore a-
 ferde: & merueylled what þe
 myght meane: & wet to the
 bysshop & tolde hi all the cau-
 se: thēne the bysshop prayed
 to god to haue pspight kno-
 weleche what it was Thē-
 ne i the moūt of gargā my-
 chael appered to hi & sayd.
 yt was goddys wyll: that
 the mā shold be hurt for þe
 shall knowe well þe I a ke-
 per of that place: wherfore
 go ye & make a chirche of
 that denne & so the bysshop

made a sayre chirche there.
 Also mychael apered to an
 other bysshop & bad hi go to
 an hylle toppe to the moūte
 of gardell: & there as he fode
 a bulle teyed he sholde ma-
 ke a chirche in the worship
 of god & saynte michael: thē-
 ne were ther two rochys of
 stone on eyther syde þe the w-
 erke myght not vp Thēne
 saint mychael appered to a
 mā that highre haimo and
 bad hym goo and put a w-
 ape the roche and dzedeno
 thyng. So this mā wente
 thy der & set to his sholders
 and bad the roche goo vtter
 in the name of god & saynt
 mychael. & so the hylles wē-
 te vtter as moche as neded
 to the werke.

¶ Narratio.

¶ We rede also i the lyfe of
 saint gregory: how there w-
 as a grete multytude of pe-
 ple i rome ad they saw arro-
 wes of fyre cōe oute of the
 ayre: & slew moche people.
 Thēne saint gregory prayed
 to god to sease the pestilēce.

De sancto michael.

Thene he saw an āgell stō
dyng vpo a castel wall: wy-
pyng his bloody swerde.
But the āgel he sayd was
saīte mychael: ꝑ was sēt thy-
der to punyssh the peple for
synne: th^o michael was mer-
ueylo^u i myracles werkige
Also he was vyctorious in
fyghtyng. For whā the cy-
tezēs of se potyne were op-
pssed with painymys & shol-
de gyue hē batayle they pra-
yed ofte to saīte Michael of
helpe. thene te nyghte befo-
re as the bataylle sholde be:
michael apered to the bys-
shop & sayd to hym haue no
dred: but goo to the batayl-
le boldely & he wolde helpe
hī: & so on the morow whā
the batayle sholde be ꝑ hyll
of gargan^o was ouer coue-
red with a grete myste & a-
rowes cōe oute of the myst
fleēg of fyre: & boltes thōder
ād hurt moche people of the
paynymys in so moche ꝑ
they slewe ꝑ nyghte many
And so many wē slepyne: &
they ꝑ were a lyue sawe the

grete myracle of god & were
cristened saīte Johā the euā-
gelyst sayth i his apocalips
how mychaell & his āgellis
foughte with lucifer i heuē
that is called the dragō: hī
āgellis & with helpe of god
michael had the bether: &
droue out the dragō & al his
feliship i to the ayre betwe-
ne heuē & erth: ād so they be-
thē yet as thyeke as mocis i
the sōne. & for crist cōe to he-
uē i a blast of thōder: & ther-
fore yet whā they here thō-
der they falle downe to the
erth for fere: & thene they go
not vp ayen tyll they haue
done some harme. For the-
ne they make debates: strī-
ues et māslaughter: et ma-
ke grete wīdes bothe i lōde
& in wat: & do moche harme
& yet they wold do moche
more thā they do nere saīte
michael. For all they^z sorow
is to see foules āgellis in
heuē i ꝑ place thē they wē i
tofore: also thē wē other spi-
rytes: ꝑ stode not stestfast to-
wardis god but flaterig: ꝑ

wyche saint michael droue
oute of heuē all i to an yle of
the see as ye shall hē Als saīt
brādā seyled i the see he cōe
to an yle & sa w a tree: y w
as righte grete bothe i hey-
ght & i bryde that was wōd
to tel on the wyche tree sat
many byrdes thicker than
the bowes ād wē as withe
as snow: thenne he prayed
to god to know what they
were. Thēne cōe one of hē
ād late on the shippis borde
& batezed with his wiges: &
made a sound like an orgā
thēne sayd brādā yf thou be
cōelyke a messenger speke
ād telle what ye bē. Thēne
he sayd we wē āgellis that
stode not stedfaste i the byle
ue as michael was ād ther
fore we were dypuē out w
hā mychaell droue out luy-
fer & his āgellis But yet we
haue euery day a remedye
to worship god Thēne was
mychaell wōderful i aperig
merueylo⁹ i myracles doyn
ge wherfore lete vs worship
this holy āgell that he may

be our sheelde i fyghtig ayē
ste oure ghostly enemy the
fēde: so that we maye haue
the victori of hī now & euer
¶ De festo scti luce euāgel.



¶ God frē
disliche
a day ye
sall haue
saīt lukes
day the
euange

list: ye shall vnderstōde that
crist hadde oure euāgeliste
y is marke mathe wluke &
Johā: thise wrote the gos-
pell the gospel is no more
to say but godd worde thise
holy euāgelistis worde not
only y god spake but also
what he dide & what he suf-
fered for mākiō. For it shold
be knowē to all mākiō for
euermore to thike on god
dis word & to do terast. Thi-
se. iiii. be likened to foure di-
uerse bestes & so thei bē por-
tured i. iiii. pties of the crosse
ō eueri syd of crist: for marke
a lion for mathe w a mā for
luke ā ore. & for iohā an egle

De sancto Luca euāgel.

But lete no man suppose
that they were suche bestis:
but lykened to suche bestis:
for diuerse causes for bi cau
se þ mathe w wrote moſte
of criſtis māhede: therfore
he is lykened to a mātluke
wrote moſte of criſtis ſacri
fice & his dethe: therfore he is
lykened to a ore: for a ore w
as offered i ſacrefice of te old
lawe: i tokenig þ criſt ſhol
de be offered for ſynne of the
peple: i ſacriſyce in þ ault of
the croſſe & marke wrote mo
che of the reſurrectiō & ther
fore he is likened to alþo for
as the bokis ſayd & telle w
hā a lþo had yōge whelpes
they ſhal lye as dede. iiii. da
yes aft thei bē whelped the
ne cōed þ lþo & ſed his whel
pes dede andōe he maket ſu
che a roſige & a criēg þ þ de
de whelpes wake ther wit
& queken & take lyfe So w
hā criſt had laye thre dayes
in his tōbe thēne þ ſad ſpa
ke to hī & bad hī riſe & ſo re
red hī frō dethe to lyfe Alſo io
hā is lykened to an egle.

For by kynde he fleeth hygg
heſte i to thayze next to the
ſōne ſo Johā wrote moſt
of the godhede: & but lypyl
of the māhede theſe ben the
cauſes þ they be lykened to
iiii. dyuers beſtes. But no
we ſhall vnderſtōde þ lu
ke was lykened to an ore
thre maner of wyſe þ is in
thought worlde & dede he of
fred his thought to god for
there as he was fyrſt beſy
to gete godes of the worlde
with hiſ craſte for as bokis
telle he was fyrſt a leche &
for couetyſe of god he ſlew
many a man bodely thēne
had he offēded god ſoo gre
uouſly that anone he offered
his thoughte i ſacrefice for
as bokis teche god is highe
ly pleyſed with thought þ if
whan a man is ſory for hiſ
ſynnes i his herte & thinketh
verely to forſake theiſ amē
de hī alſo he offere his wor
de to god in ſacrefyce: for as
he was wōte to ſpende hiſ
ſpeche i many ydle wordes:
or he come to the apoſtle:

after he tozned his speche to
the profyte of all cristē peo-
ple wherfore he wēt to our
lady & she taught hī the gos-
pell that he wrothe & for he
was a clene maydē our la-
di cherished him the more:
& so thaught him ful goodli
how thāgell come to her in
message: & what he sayd: &
what answer she gaaf ay-
en & so al thinge þ she dyde
with her sone & of all her do-
ynge tyll our lord was ste-
ped vp in to heuen. And w-
hā luke had lerned this pfy-
ghly: thenne he loked w-
hat marke had wretē and
mathe wā soo toke at thei-
there as they wrote derkely
he wrote opely all thynges.
Thus i prechynge: & techig
he offered his worde to god
also he offered his dede to
god i sacrefyce. For he pep-
ned his body with dyuerse
penaūce of fastyng & of har-
de lyuynge i keppynge & pray-
eng. Also he wrote all the p-
secucion þ the postles suffe-
red of the Jewes i hirlm w

hā they had grete pursute &
tozmentis for goddis sake.
And he wrote all the perse-
cucyō of saint stephē: how
he was stoned to deth. The-
ne wēt saynte Luke to saīt
poull & sewed him in ma-
ny myscheues & dysleases þ
he had & i full grete dzedet
neuer departed frō him tyl
poule was dede. thēne wē-
te luke to a coūtree þ was
called betany & there he pre-
ched the worde of god: & w-
as there tyll he was. lxi. w-
ynter of age: thēne he deped
full faiz ful of the holy ghoſt
for he lyued in holy vtues.
And after his deth god she-
wed for hī many fayr mira-
cles & so ēded i crist. And w-
ēt i to euerlahig blisse to the
whiche god bryge vs all to.

¶ De scō symone et iuda.



¶ God frē
dis luche
a day ye
shall haue
the fest of
symō & iu-
de and ye

De sancto symone et iuda

shall faste the euē: and on the
moro w cōe to the chirche: &
worshyp god and thise ho-
ly appostles: ye shall vnder-
stōde y epyther of thise hache
two names: that one was
called simō zelotes and that
other Judas iacola & Judas
thadeus the wyng by thise:
how the name y a mā hath
in this world deperth & pas-
sith out of mynde whā he is
dede: wherfore euery cristē
mā shold be helyp to take hi
a name y shold be wretē in
the boke of lyffe: y shold last
euer And therfore thise two
appostles suffred grete pe-
nauce tzaueyl tribulaciō dy-
sease: & at the last peyne of
deth for cristis sake with
hertes meke and clene cōscy-
ēce Simō is as moche to sa-
y as obedyēce that maketh
a mā meke i hert Judas is
as moche to say as cōfessyō
y clēseth a mā is gylt of
all maner of synne And th^o
before oꝝ they deyed they ga-
af to euery mā esāple how
they toke theyꝝ deth meke

ly for cristis sake & deyed w-
ith clene cōscyēce And thē-
ne they shalle be wreten in
the boke of lyfe with grete
worshyp i the fratermyte of
heue But they y grutchē i
theyꝝ hertes of dyssease & ple-
cuciō: and euer pleyng: they
haue nede to pray to god to
be heled of that syknesse
that they haue in her spiry-
tes. *Narratio.*

We rede in the lyfe of the
appostle: how a kīge y was
called Abagar^o & was a le-
per: & herde how y our lord
Jesu crist dyde many myra-
cles & heled alle y were syke
Thēne he wrote a le ttre in
this wyse: kīge abagarus
greteth Jhesus sauour well:
y pched i the cōtrey of hie-
rusalē And I haue herde of
thy myracles y thou doost &
soo thou helest all maner of
syknesse with out ony her-
bes oꝝ salues blide: croked: &
the lame And y if moze me-
ueyl y thou repied dede bodi-
es to lyfe wherfore I thike i
mi hert & my bileue y thou

arte berey goddis sōe & cōe
 downe frō heuē to erth & ly
 uest here among the people
 as one of hē wherfore I w
 rpte to the that thou wyl co
 me to me & hele me of my le
 prede that greueth me full
 soze & so I vnderstōde þ the Je
 wes haue ordeyned to do
 the to deth & I haue a lytpe
 is good & honest and plente
 uous & is suffysaūt ynou
 gh for vs bothe to lyue by &
 there shall we bothe lyue in
 rest & peas Thēne crist wro
 te aȳ & sayd thou arte bles
 seyð & bileuest on me & haste
 not seen me & for thou wol
 dest þ I shold cōe to the I sa
 pe to the I muste do þ I cōe
 soze & thēne I wyll sende so
 me of my dysciples to the þ
 shall hele the of thy lepre he
 de Thēne for this that crist
 might not cōe to hī for gre
 te desyre þ he had to see hī: he
 sēte to a paīter þ was a ma
 yster of þ crafte to paīte cri
 stis visage as he coude but
 whā this paīter cōe to cri
 ste & loked on his visage it

shone so byȳght that he my
 ghte not lōke therō Thēne
 he made grete soze w & mor
 nig: that he was cōe so fer
 re & myghte not speðe of his
 purpose Thēne crist toke a
 cloth of the paīter & wyped
 his face therewith: & thenne
 was the forme of his face
 therō & thēne the peīter bare
 it to the kīg Thēne was þ
 kyng wōder glad & dyde it
 grete reuerēce with al his
 hert Thēne aft cristis ascē
 syō Thomas of ynde by the
 assēte of the appostles was
 sent to this kīg abagarus &
 whā he sa we thomas he sa
 w suche a shynig i his face
 þ he went it hadde be crist
 Thēne said thomas to the
 kyng: byleue in crist & thou
 shall be hole And he sayde I
 byleue hole in hym: & feyne
 I wold be wroke on the þ
 hauen doo hym to deth & a
 none he was hole thenne
 Judas went to simō et w
 ent bothe toȳder in to per
 sy to preche: et there they
 dyde many myracles soo þ

De festo oim sanctor

they tomed þ kyng & xlii.
thousāde to cristē feyth & so
þ cristen people encreased
strangly. So the kyngē ād
all his meyny wē cristined:
and withdrew theyz offryn
ges frō þ ma wmetis: þ w
as the bisschops lpuig wher
foze they were soo wroth þ
they gadzed hē to gyd & to
ke thise apostles: & lad hē in
to theyz tēples to doo sacre
fyce to theyz ma wmettis:
oz elles they shold bedede:
thēne come an angell: & as
ked hem pf they wold haue
theyz ēmpes dede oz noo: &
they sayd they desyzed to ha
ue her ēmpes tomed to the
feyth & the angell asked pf
they wolde suffre martirdō
for cristis sake: ād they sayd
they wold suffre deth thēne
they cōmaūded: & tomed to
the ma wmetis in the tēple
& cōmaūded þ fēdes in thei
to cōe out & to pulle the yma
ges all to peches: & so they
dyde thēne was the bisschop
wrothe þ her goddys felle
soo to peces: & anōe there co

me a thōdzige & a lightnig:
& cloue þ tēple in thre ptyes
do wne to the groude: & thē
ne thise bysshoppis soden
ly slew thise apostles. Thē
ne the kyngē toke theyz bo
dyes & berped hem ryally: &
made there a fayr chirche i
worshyp of god ād thise ho
ly appostles. Amen.

De festo omniū sanctor



Dod frēdis
suche
a day
ye shal
haue
all ha
lowē day & ye shal faste the
euī ād on the morow cōe to
the chirche & worshyp god &
our lady: & all halowē frē
des ye shal vndstōde that
this feste was ordeyned for
iii. specyall causes ād those
bē thise. Firste for the tēple
halowynge for omysliō ful
fullyng & also for negligent
lpuinge. Firste for the tēple
halowynge for whā the ro
mayns were lordes of al þ

worlde they made a tēple i
 rome lyke a tōffehous: & na
 med it panted & sette in the
 myddes of the tēple ā yma
 ge that was the cheue ma
 wmete of rōe & of euery lon
 de i þ worlde a nother yma
 ge all aboute þ walles: & the
 name of the lōde þ the yma
 ge was of wretē vnder the
 fote of the ymage. And all
 was made soo by nygramā
 cy þ þ ony lōde tourned frō
 the ēperour andē the yma
 ge of the lōde wolde tourne
 his backe to the ymage of
 rome. And his face to the
 walle So whā the bysshop
 cōe to the tēple & fōūde ony
 ymage toined andē they w
 old goo to tēperour & tell hi
 Thēne wold they ordeyne
 an oost of peple & sēde i to þ
 lōde & set thei at rest ād peas
 ād soo this tēple ēdured th
 vnto the tyme þ pope bone
 face the fourth cōe. Thēne
 he wēt to the ēperour þ wal
 called. Foca & prayed þ he
 wolde gyue hi þ tēple þ he
 myght putte oute mltitude

of ma wmetis. ād to halo
 we it in the worship of god
 our lady & all halo wē & soo
 he gaaf the pope the tēple.
 Thēne cōe thē an other po
 pe that was called Grego
 ry: & zmaūded al holy chir
 che to halo w the fest lyke as
 it was begō also this feste w
 as ordened by þ sāe pope to
 fulfyllē oure omyspōs: for
 many sayntes dayes in þ
 yere we leuen vnserued for
 thē be so many þ we may
 not serue echone by hēselfe.
 For as Jherō saythe: þ the
 re bē for echē day i the yere
 x. thousāde martyrs out ta
 ke the fyrst day of January
 werfore holy chirche ordey
 ned þ this day we shold ful
 fylle þ we haue left behinde
 al þ yere. And th^e euery sai
 tis euen hath his worshyp
 of vs: þ we kepe wel þ day
 i worshyp to god & oure la
 dy ād al halo wyn Also this
 fest is ordeyned to be halo
 wed to clēse vs of our negli
 gēce & vncōnyng: & also by
 wordly occupacyōs dooig:

De festo omnium sanctorum

We be full recheles i kepyn
ge oure dayes & therfore this
feste is ordeined for we sho-
ld make amēdes as moche
as we may: of þ̄ we haue
trespassed in other festes: &
therfore vnderstode þ̄ they
be i grete perell þ̄ breke this
feste: or ony other i worldly
occupacyōs werkig: or in o-
ny synne doyng: i bzeng or
in selligē: or i ony othez fal-
shede cōtrpyūg Also þ̄ shall
vnderstode þ̄ this day our
prayers shall be sooner her-
de than ony othez daye For
this day all the saitis i heuē
cōe togyder to praye to god
for vs: and therfore þ̄ may
know well þ̄ all comig to-
gyder shal be sooner herde
thā one or ii. bi hēselfe The
saities þ̄ ben i heuē were so
me tyme as we be now:
both i flesche blood body & bo-
ne: & were our elde faders: &
they be full glad & make mo-
che Joy whā they may ge-
te ony prayers or almesde-
des of vs: with þ̄ whychē
they may presēt god & oure

lady prayēg for vs & to she-
w pou by ēsample how all
the sayntes cōe togyder as
this day þ̄ shall here.

¶ Narratio.

¶ We fide wretē i legenda
aurea: þ̄ i the same yere this
feste was ordeyned to be
halowed: thē was a keper
of saite peters chirche i ro-
me þ̄ this day aft matēs at
mydnyght: whā al the peo-
ple wē gone frō matēs: for
grete deuocyōn þ̄ he had he
wēt to eueri ault i the chiz-
che: & sayd his deuocyōns.
And whā he had gone all
about: thēne wēt he to the
hye ault & there felle a slepe:
& his spiryte was rauished:
& sawe þ̄ sad of heuē syttrige
i his magestē a grete mul-
titude of āgellis about hī:
& thēne cōe a fayr qne with
a crowne on hez hede: riche-
ly a rayed: & a grete compa-
ny of vyrgyns: & maydēs
supng hez Thēne the kīg a-
rose apēst her & bad to set-
te a chare of golde: & set her
theri Thēne come one clo-

thet i camels skynnyes: & hi
 sued: a grete cōpani of good
 mē Thēne cōe a nother ly
 ke a bysshop: & after hi ma
 ny other bysshoppes And
 thēne cōe a grete multytu
 de: as it had ben knyghtis
 & after hē moche othez peple
 & all they cōe before the kīg
 & dyde hi worshyp. Thēne
 the bysshop begā to say ma
 tēs Thēne spake this man
 to the āgell & lad hi & asked
 hi what all thise peple we
 re i & araye Thēne sayd the
 āgell the kīge is god hi selfe
 & the quene is our lady and
 he & was clothed in camels
 skynys was Johā baptist &
 other patryarkyl & prophe
 tis with hi The bysshop w
 as saīt peter & other apostles
 & cōfessours wyth hi The
 knyght was saīt george w
 ith other martir cominerl
 & were gode trulpyers & ser
 uaūtis to god here vpon er
 th: & thū come al to thāke
 god for & grete worshyp &
 they haue here i erthe: & pra
 yed besely to god for thei on
 erth & he solde haue mercy

on hem This is the cause
 that this fest was fyrst fou
 de & tēzfore lete vs cōe to chiz
 che & worshyp god & ad all ha
 lo wi that they may praye
 for vs & we may at our la
 ste ēde be of the nōbre & shal
 worshyp god & the book spe
 keth of & sayth th^o (Uidi tur
 bā magnā quā nemo dinu
 merare poterat. For thei bē
 soo many that noo mā can
 nōbre hē And all they pray
 for vs euermore & we maye
 cōe to & blyssē & they bē i. ā.

In die animarum.



God frē
 disliche
 a day pe
 sall haue
 alle sou
 les daye
 the day
 of the soules in purgatory:
 there abydige the mercy of
 god & haue moche nede of
 helpe: & right as holi chir
 che worshypeth al saītes
 to be holpen by the prayers
 of hem right: so holi chirche
 ordeyneth this day to synge
 & rede & to doo almeledede

hauynge fulle byleue: to relese theym þ̄ be in purgatory of theyr peynes: wherefore god wyll that all cristen peple to theyr power this day releue hē. For the leest prayer or almesdede þ̄ is done: gretly releueth theym. ye shall vnderstode that there be foure thynges þ̄ gretly helpē soules þ̄ ben in purgatory: that be thise (Siblum amicoꝝū oratio / elemosinarū largitio / salutaris hostia / ieiunioꝝ observatio) þ̄ is prayers of frendes: deuoutly sayd: and almesdede doynges & masses synnyng: & abstynēce in fastig prayers helpē moche a soule: for lyke as a lord þ̄ hath a mā in pryso: or i ony dystressede at the prayers of hī þ̄ he loueth he releseth i part or all: and þ̄ is shewed by ensample.

Narratio.

We fynde wrytē in legēda aurea how þ̄ there was a mā þ̄ had his house faste by a chyrche parde sidz þ̄ his doze opened to the chyrche:

& he vled by custome as oft as he coe or wete to say euery tyme De profundis for all cristē soules. Thēne it hap-ped so on a tyme þ̄ he was pursued with ēmpes: as he wente home wardes. But whan he coe in to þ̄ chyrche parde: he kneled downe: & thought to say De profundis & thise ēmpes coe aft: anone the dede bodys rose euerychone with suche instrumentis as they wroughte with: by her lyues & anone they droue a way his ēmpes: but whā they saw þ̄ they cryed god mercy: & this mā & euer after prayed & doyd almesdedes for thei that were i peyne. Thus I may wel proue þ̄ deuoute prayers helpē many a soule þ̄ beu i purgatory. Also almesdedes helpē many a soule (Sicut aqua extinguit ignē ita elemosina extinguit peccatum) Righte as water quēcheth fyre so almesdede quēcheth þ̄ fyre þ̄ brēneth theym þ̄ ben i purgatory: yf they ben in

goodly fete in perfyghte cha
 rite & done it wylf almesdede
 be done for theyn & ben in
 Joye: and haue noo nede
 therto It is putte to þe tre
 sour of holi churche: & as god
 dis wyl is soo it is deled: &
 releueth thei & haue moost
 nede therto: & soo god assi
 gnet it to thei & haue moost
 nede. And thene the soules
 þe holpe ther wyth thake
 the soule & it was done for.
 Thus ye may knowe wel
 that almesdedes helpe gre
 tely soules that it is done fo
 re & be i purgatory for ofte
 holy me haue herde sendis
 crye: & make grete sozo we:
 for with almesdedes sou
 les were take fro theyn.

Narratio.

¶ We rede iolde tyme good
 peple wolde on all halow
 day: bake bred & deale it for
 all cristē soules And yet the
 re ben some & vfen it: but
 all to fe we. we fynde i legē
 da aurea of a knyghte &
 shold goo to a bataille: & had
 a colt that he had loued pas

syng well. And sayd to hi
 thus yf he were slepne i the
 batayle: he shold selle his
 horse: & deale the valure to
 poure peple i almesse to pra
 ye for all cristē soules: soo it
 happed & he was slepne: &
 his colyn loued wel the hor
 se toke hi to this owne v
 Thene soone aft this kny
 ght appered to his colyn &
 sayd thus to hym thise. viii
 dayes for my horse thou ha
 ste made me to brene i pur
 gatory: & therfore god wyl
 take vegaunce on the for
 soth quod he this day thy
 soule shal be i helle with the
 fende (Et ego purgat⁹ vado
 in regnum dei) And I am
 purged: & shall goo to the ki
 dome of heuen And anone
 an horriblenoyse was her
 de in the ayre of fēdes: & cau
 ght this mā bare hi a wa
 pe The thyng that helpeth
 is the masse for whan ony
 soule appezeth to oni mā to
 haue ony helpe: he desyrech
 masses & prayeth to haue
 masses songe for hi right af

In die animarum.

mete & dyske & forteth a mā
whā he is feble so the sacra
mēt of the ault & forteth the
soules & the masses bē done
for. It is wretē i legēda au
rea how a bissshop suspēd
a p̄st: for he co wode saye nōe
other masse: but requiē: but
he sōge euery day deuoutly
aft his cōnyng. Thēne on
a day as the bysshop wēt
to warde matēs it semet to
hī that dede bodys rosē ād
cōe a bouthē hī: & sayd thou
haste sayd noo masse for vs
ād more ouer thou haste ta
kē our p̄st a way from vs
Loke that this be amēded
or elles god wyll in shorte
tyme take v̄gaūce on the
for our sake. Thēne was
the bysshop gretely aferd: &
anp̄ he badde the p̄st syn
ge masse of requiē as he dy
de tofore: & soo he dyde as of
te as he myght. Also we
fynde & fysshers set hez net
tes i heruest to fyssh: & they
toke vp a grete pese of p̄se &
p̄ it was the coldest p̄se & euer
they felte. And it wold not
melte for the sonne. Thēne

brought they p̄ p̄se to the bis
shop for he had a grete byē
nig hete i his fote: ād it was
the coldest that euer he felte
thēne spake thē a voyt to hī
out of the p̄se ād sayd I am
a soule & suffre my penaūce
hē i this p̄se: for I haue noo
frēdes & wyll do masses for
me I shall be delyuered out
of my penaūce. & thou shall
be hole of thy syknesse: p̄
thou wylt say masse for me
& he sayd he wold synge for
hī & bad telle hī his name &
euer wyle he was at masse
he layd p̄ p̄se vnder his fete &
euer as he sayd masse p̄ p̄se
melted a waye: & soo wit i a
while p̄ p̄se was moltē & the
soule fro peyne & the bysshop
was hole of his syknesse:
thēne the soule appered to
hī wyth moche poye: & sayd
wyth thy masses synnyng.
I a holpē out of peyne in to
euerlastig blyssē & he tolde p̄
bysshop p̄ he sholde deyn so
ne after & cōe to euerlastig
poye withoute ende. To
the whiche god byrnyng vs
all to. Amē. De s. martino.



Dod fredis
suche
a day
ye shal
hane
saynt
martens day whan mar-
ten was. xv. yerres af age:
he cutte his mantell in
two peres as he rode amō-
ge other knyghtis & was
not yet cristned & gaaf halfe
his matel to a poure mā for
goddis sake & asketh almes-
se. Thenne the nyght after
god had the same clothe & sa-
yd to his āgell Martē & yet
is not cristened hath clothed
me i this clothe. And mar-
ten herde this worde oute
of heuē: & anōe he was cri-
stened. And thēne anōe he
lestre this wordes occupaciō
& gaaf hym all to holynesse
So af he rode on a tyme by
the way the fēde cōe in lyke-
nesse of a mā & met hi & as-
keth wheder he wolde & he
sayd thyd as god wyll: thē-
ne sayd the fende I wyll be

the ēmye i all & I can. Thē-
ne sayd marten: god is my
helpe & therfore I drede the
not. Thēne martē wexed
so holy & he rered dede bod-
dyes to lyf & soo for his gre-
te holynesse he was chosen
bisskop of turo Soo on a ty-
me as mē were i grete pe-
rel & lyke to be spyte one of
hem knew & holynesse of
marten: and sayd marten
helpe & anone they were hol-
pen Also he rode on a tyme
in his bisitacyon a hounde
rāne at an hare vnd his hor-
se fete thēne had he pytte of
this best & bad the hounde sto-
de styl & lere & best goo: anōe
the hūde stode as styl as he
had be put in to & erth Also
he saw an add swimyng i
the wat & he sayd to thadder:
(In noie dñi iubeo te redi-
re) In the name of god I cō-
maūde the to goo aye whe-
re thou comest fro: & anone
se to rned aye Thēne martē
syghed wond soze & sayde.
I am soz & serpentes herē
me & mē wyll not here me.

De sancto martino archiepo

Another tyme he cōe by
 þ gates of a cyte þ hyght pa
 rys: & the he kyssed an horri
 ble mesel: ande he was ho
 le with the same kyssle also
 he was so pacyete þ many
 tymes his owne clerkes
 mocked hi: yet he suffred it
 pacyetyly & was not wroth
 so on a tyme as he rode by þ
 way in his visiraciō hiselfe
 for þ was his māer: he had
 a roughe mātell of blacke &
 came a carte by þ way wit
 caryage & þ bestis in þ catt
 saw þ blacke wauerig wit
 the wīde they fledde a way
 & al to brake her gere thēne
 þ cart with his whippe alle
 to bete martē & gaf hi māy
 sore strokis & all he suffred
 mekely: & sayd nothig thēne
 wold they haue gone her w
 ay: but they myght not ste
 fro the place tyl they knew
 tat is was martē. and thēne
 they cryed hi mercy & thēne
 ande he forgaue hē & the be
 stis passed fap: forthe: and
 all the harneys was saaf y
 nough also o atime as mar

ten sat i his sell: the fēde cōe
 to hi in lykenesse of a kyng
 with a shynig cro wne & sa
 yd I am cōe fro heuē to spe
 ke with the byleue on me.
 (Crist ego sum) For I am
 criste & Martē loked on hi &
 sayd my lord Jesu criste w
 yll not cōe in suche aray: and
 thou be crist the w me thy
 wōundes & ande þ fēde wēt
 his way & left an horryble
 stench behinde hi. **E**t a
 nother tyme he cōe to mer
 ten & repued hym þ he toke
 peple to hym þ had synnet
 and were chypuen & torned
 ayen to the spīe þ they had
 done tofore: & sayd though
 thou take hem to thy grace
 god wyll not. **T**henne say
 de marten wretche & thou
 wyll leue the plute of criste
 people: & aske merci with a
 meke herte I trust to god he
 is so merciful: þ he wyll gy
 ue the mercy: & whā martē
 sholde passe oute of this w
 orlde & laye in his dede bed
 the fēde cōe and sat by hi dis
 putig with hi yf he myghte

haue caught hi in ony woꝛ
de of myſbyleue i his ende:
marten ſayd to hi So hens
thou cruel beſt foꝛ thou ſhal
no tynge fynde amysſe with
me but god ſhal receiue me
And thenne he made to lay
hym i aſſheſ theyꝛe: & thenne
he ſayd the leue pſalmes: &
let anye gaaf by the ghooſt
& was berped in his owne
chirche with moche honou
r thenne .liiii. witeꝛs aft the
come a biſſhop & traſtadeth
hym And whā he had ma
de all thynge redy he laied hō
de on martē's body to haue
borne it foꝛ the but he my
ghte not thenne thoughte
the biſſhop it is not martē's
wyl to be remeued ād leſte
of. Thenne come a fayꝛ olde
mā: & bad hym goo to apen
& he wolde helpe hi and the
ne they bare te body i to the
tōbe without letyn And ſo
whā the ſeruyce was done
this olde mā vanyſed a w
ape And there by they kne
w wel y it was ſaite mar
tē and thenne god ſhe wed

many fayꝛ myꝛacles foꝛ hi.

C Narratio.

C It happed on a tyme y
the weꝛe t wo beggers that
one was lame & myght not
goo & that other was blinde
and might not ſee And ſoo
to make the people to haue
the moꝛe cōpaſſyon of thei:
the blynde bare the lame: &
the lame taughte the blinde
where he ſhold goo: ād th
they gate moche gode: and
had an eſy lyfe But they w
ere euer aſerde to mete w
ith the ſchꝛine of ſaint maz
ten: leſt he wolde haue he
led hē of theyꝛ ſykenelle. ād
ſoo on a tyme at a ſtꝛetes e
de: at a tournynge ſodeyn
ly atte a coꝛner thei met w
ith the ſhꝛyne of ſaynt maz
tē: & anone they were both
hole: & the blide myghte ſee:
and the lame myght go.
And thenne they cryed to ſa
ynt martē & ſayd. Marten
we thāke the foꝛ the gode y
we haue had foꝛ thi ſake hē
tofoꝛe: but we thanke the
not foꝛ ouꝛe hele foꝛ now.

De sancta katherina

We must go labour & traue-
ppl & soo gete our lyuyng for
the people wyll gyue vs no
more almesse: & here tofore
we lyued full easely with ly-
tyll traueyle: & fareth well.
Alas alas that we cōe here
this day for now our myz-
th & welfare his gone. Th^o
this holy man dyde many
miracles: wherfore ye may
see that he may do moche
with god therfore lete vs
pray to hi & he may pray to
god for vs. Amen.

C De scā katherina vrgine



Dod frēdis
suche
a day
ye shal
haue
saynt
katherynis day the holy
martyr: she was a kyngis
dought & cōe of grete byrthe
But she set al her mynde to
god & set nought by the pry-
de vayne glory & ryches of
this worlde. For it is but a
vanyte but she set her al oō

ly on iesu soo whā she had
be at scole & lerned a whyle
and she wold dispute with
ony clerke & wolde come.
For she was enspyred w^{it}
& holy ghost. But whā she
herde on a tyme & marci^o
was come to to wne of alps
saūdre with soo moche pe-
ple & soo ryally & the cite dō-
med of hē. For he cōe to ma-
ke a solēpne sacrefyce to his
goddis & were of golde & syl-
uer: in lykenesse of bullys &
calues & other bestis. Thē
ne saynt katheryn saw & &
blessed her: & wēte in to the
tēple & rebuked thē perour
boldly & sayd & he dyde for
le amysse: for to doo & wor-
shyp to fēdis: & leue the wor-
shyp of god in heuē & made
all tynge of nought: & sēt mā-
lyfe with and hele: & prued
by grete reaso how crist w^{as}
as bothe god and mā. And
how he boughte alle māki-
de with his passyon on the
crosse w^{it} his deth And tau-
ghte how euery man shold
honour god & leue false ma

to metis: thēne was þe epe
 rour wroth & bad take her
 to ward tyl he mighte be at
 leys. Soo i the meāe tyme
 he set aft the grettest may-
 sters & the wyssest clerkes þe
 were i māy cōtreyes ferre
 abowte hī. And whā they
 wē comē he badde thei goo:
 & dispute with katheryne &
 ouercōe her & they shold ha-
 ue ryght well for theyr la-
 bour. Thēne wē thei wroth
 to cōe so ferre to dispute wit
 a womā & sayd: the leest sco-
 lez i the scole had be ynough
 to ouercome her. But whā
 katheryn had dysputed w-
 ith theym with the helpe of
 the holy ghost she cōuerted
 thei euerychōe to the feyth
 of our lord ihesu crist. In so-
 moche þe they wē redi to suf-
 fre deeth for crist sake. Thēne
 anōe maxenci⁹ maūded to
 make a grete fyre: et brenē
 theym in the fyre. But by
 the helpe of the holy ghoste:
 the fyre brened now party of
 theyr bodyes: ne the leest clo-
 te of thei & yet lay sayd dede
 as they had be a slepe. Thē

ne thēperour made do ka-
 theryne to be naked & to be-
 te her with sharpe scourges
 that she was all bloody & full
 of wounde. And thēne he put
 her in to prison seue dayes:
 withoute ony maner mete
 or drinke thēne had þe quene
 grete lust to speke with ka-
 terine & toke a knyghte wit
 her þe hight porphiri⁹ & wēt
 to katheryne & thenne they
 sawe an āgel set a crowne
 of shynnyng golde on the q-
 uenes he dede a nother on por-
 phiri⁹ hede & bad hē be sted-
 fast. For within. iiii. dayes
 they shold cōe to heuē by suf-
 frige of martyrdōe. Thēne
 set the eperour aft katherie
 & wēt to haue foude her ny-
 gh dede but al that time god
 set her mete frō heuē ād w-
 hā the eperour saw her a ly-
 ue: he was wode for wrothe
 ād made her to be set betwe-
 ne. ii. wheles: & to rēd one
 vpward & a nother downe
 ward ful of hokes & swerde
 poitis for al to rase katheri
 Thēne cōe ā āgel as it had
 (be a wide:

De sancta katherina

& alto brake hē & slewe. iiii.
thoulande of the tyrautes.
Thēne saw the quene þ mi
racle: & cōe before the kyng
her husbōde: & rebuked him
þ he saw the myght of god
so opely: & wold not byleue
therō Thēne bad the kyng
lede forth the quene: & cutte
of her pappes frō the body
with hokes & thēneto smy
te of her hede Thēne for por
phyrius berped her & lxxx. of
her knyghtis were marty
red with her & porphyrius
beheded also. Thēne spake
thēperour to katheryn and
sawd: that he wolde wedde
her. And she wold forsake
crist & byleue i his goddis: &
she sayde she set mought by
hī nor by his goddis. And
whā he sawe þ he made to
smyte of her hede thēne ano
ne i stede of blood cōe out sa
pre mylke. And thēne cōe
an āgell & bare the foule in
to heuē. And āgellis cōe &
bare the body in to thayre:
& soo to the moūte of synay
& there berped it with wor

shyp. And there god wer
keth many fayre myracles
to this daye Atte the fote of
the moūte there is an abbey
of mōkes that liuē in grete
abstinence: & this abbey is
strōg ād hie walled & barred
about with yre for wylde
bestis And i that abbei lieth
sainte katherine i a fayr tō
be of alebaster. For her bo
nes were sette thið for the
more worshyp & a boue the
chirche is the busshe there
god stode in whan he spake
to moyses & wrothe the la
w in t wo tables of stone et
the busshe is also grene & sa
y as it was the same daye.
Also in that abbey is a gre
te merueylle: & is this eueri
mōke had a lāpe with oyle
brenyng & whā he shal deye
they shall knowe by his lā
pe For as he draweth to de
th so derketh his lāpe. And
whā thabbot deyed his bre
dren shall synge a masse of
the holy ghoost & berpe him
solēpny: & whā masse is do
ne they shall fynde a bylle

Wppte on tault who shall
 be abbot: & soo they chose
 her abbot. Also on saynt ka-
 theris nyght all the byrdes i
 the coultre comen thyder:
 & eche of hē byrngen a bra-
 unce of olyue in her bylles
 to þ place: & as pilgrymes sa-
 pen the monkes make oyle
 of the braūches to her lam-
 pes for all the yere. ¶ We
 fynde & rede of a man þ ser-
 ued katheryn & fasted her
 cupn i byede & water: & on a
 tyme he came i felysshop of
 recheles peple & by cōforte
 of hē he lefte his fast & ete w
 ith hē & so in the nyght aft
 he sa w a grete company of
 maydens coming by hym
 & amonge hē ther was one
 passyng all other: & eche of
 he had a crowne but one of
 hē hadde a passige sayz cro-
 wne & þ was saynte ka-
 theryne. So whā she come
 by this man: she byd her fa-
 ce fēd hym & wold not lōke
 on hym: thēne he asked one
 of hem what they were: &
 she sayde we ben virgyns:

& the princypal þ thou seest
 is saynte katheryne. that
 hid her face from the: by cau-
 se þ thou hast lest thy deuo-
 cion fro her euen of fastyng
 Thēne this man repented
 hi sore that he had doo this
 dede: et tozned apen to his
 deuocion and fasted. and af-
 ter was a holy mā and thez
 fore let vs worsshyppe this
 holy byrgyne that she may
 praye for vs.

Amen.

¶ De dedicatione ecclesie.



God frendes
 suche a day pe
 shal haue your
 dedycacyon
 day that is your chirche ho-
 ly day. And pe shal come to
 chirche ad here your dymyn
 seruyce in the worshyp of
 god. And for. iii. causes the
 wyche the chirche is halo-
 wed for. þ is for the chirche
 clensyng: for deuoute pra-
 yeng: & for the dede bodys
 beryeng The fyrst is for the

In dedicatione ecclesie.

chirche cleſinge: the chirche
is ordeyned for all the peo-
ple that come thyder ſhold
be in partyte charyte: & the-
re met with god for god is
euer there preſent: and whā
all the peple comen ſoo to-
gyder at this enſygnemēt:
it pleyſeth god moche to he-
re hem and her good wor-
des in that place. But w-
han the fende ſeeth ony mā-
beſy therto he is full ſory: &
ſyketh al the wayes þ he cā
or may to let hem from the
chirche: for they ſhold not
come to the preſence of god
Thenne whā holy faders
knew the malice of the fen-
de: they ordeyned the chir-
che to be halowed & ſo by
good prayers the fende is
dryuen out: but yf ony cur-
ſed lyuer bypnyng hym in ay-
en that is oute of charyte:
or in dedely ſynne is with
the fende: & the fende with
hym But how the fende is
dryuen a way by halowyn-
ge I wyll telle you by enſa-
ple that is wreten in legen-

da aurea.

¶ Saynt gregory ſaith in
a boke þ is called dyalog:
on a tyme as a chirche w-
as an hallowynge: a ſtop-
ner ranne amonge the peo-
ple to & fro: & ſo ranne oute
of the chirche doze: & that w-
as a fende that ranne a w-
ay: but yet the nexte nyght
after he come ayen & made
ſuche a noyſe as though all
þ chirche ſholde haue falle
downe & thenne come ne-
uer moze ayen. But there
be many lewde peple þ ſay
her prayers: they were as
good at home as at the chir-
che. But they erre ſowle a-
penſte the ſepth of holy chir-
che. For yf there be ony mā
or womā that hathe a ma-
ter to ſpeke with his gode
frende: & wolde faine haue
his entēte: he wyl go home
to his houſe godly & lowely
in hope to ſpede the better
Right ſo yf ony man wold
pray to god deuoutly he
ſholde come to chyꝛche the-
re is god for he that is i cle.

ne lyfe: & prayed to god spe-
 keth with him for many of
 you wote not howe ye shol-
 de praye The setting of the
 churche giueth you knowe-
 lethe: for the churche is set i
 the east: & so whan ye praye
 set your hertes in the east:
 prayng hertly for mercy w-
 ith perfyte charyte. For
 though yt be putte oute of
 your herytage by malice of
 the sodey is enemye to your
 soules for we sholde not ha-
 ue the Joye of paradysse y-
 he was i: & losse it by his pri-
 de. Also we losse it by our
 faders trespassse Adam. le-
 te vs thynke y- crist deyed i
 the east: therfore lete vs pra-
 y besely in to the east: that
 we may be of the nombere
 that he deyed fore Also lete
 vs thynke that he shall co-
 me out of the east to the do-
 me: wherfore lete vs pray
 hertely to hym & besely that
 we may haue grace of con-
 tricion in our hertes of our
 mysdoedes: with shyft & las-

tysfaction y- we may stode
 y- day on the ryght honde of
 our lord Ihesu crist: & so be
 of the nombere that shall be
 saued and come to euerla-
 styng blyss & Joye & that
 we may escape that horry-
 ble rebuke: y- shal be gyuen
 to al theym that shal be dā-
 pned & go to euerlastige pay-
 ne: that wyll not be sorry &
 repent theym & aske mer-
 cy in this world And thus
 for deuout prayers: holy
 churche was ordeined to be
 halo wed: for god sayth th^e.
Domus mea domus orati-
onis vocabitur My house
 is called an hous of praiers
 But it is now made an
 hous of rounge: whispe-
 ryng: cryenge: claterynge
 scornynge tales & symple
 spekyng monyng of vanye-
 te and many symple & lew-
 de wordes.

C Narratio.

In dedicatione ecclesie.

Twe rede how saynte gre
goz was at masse on a ty
me & saynt Austyn was his
deke: and bad the peple to
ne to the popes blessing.
Thenne he saw two wpm
men to wone togyder in the
popes chapell: & the fende
sat in her neckis wytyng
a grete rolle: & it laked par
chement et he drewe it ou
te with his tethe: et soo it
felle oute of hys clawes et
saynte Austyn saw it & w
ente et toke it up. Thenne
the pope was wrothe. and
asked hym why he laug
hed him to scozne: et he shew
wed hym what þe fede had
wreten of the wpmmen
and thenne he come to the
wpmmen & asked theym w
hat they had said alle this
masse tyme and they sayd:
our pater noster. Thenne
the pope bad rede the rolle
to them that the fende had
wreten: and saynt Grego
ri rede it: & there was neuer
a good worde therein thene
they kneled downe and as

ked me: & besought the po
pe to praye for them and so
he dyde: and broughte thei
oute of the fendys bookes.
Also for longe restinge: to
holy chyrche. For whan a
man is dede he is brought
to the chyrche to ho his rest.
Some tyme þe peple were
beried at home as pour pe
ple and the riche were beri
ed in the hylle toppes. and
soe atte the fote of the hyl:
in tombes made of rockis.
But for the sauour was
soo grete and greuous: ho
ly faders ordeyned chyrche
yardes to berpe the peple in
for two causes. One is to be
prayed for as holy chyrche
vieth. And a nother is for
the body shall lye there wit
hout trouble. For the fede
hath no mane of power to
ony thyng within cristen
berpellis. But yf soo be that
the body be not wordi to be
berped in suche holy groun
de. For as Johan Belleth
telleth þe there sholde none o
ther body be berped i it chir

the: but yf it be the patrone
 y defende it fro bodely emp-
 res. or y persō vicary prest or
 clerke y defende the chirche
 fro ghostly empes with the
 prayers: for sōe haue be-
 rped there & cast oute ayen
 on the mozo w: & all the clo-
 thes left styll in the graue.
 An angell come on a tyme
 to a warden of a chirche &
 bad hym go to the bysshop:
 & byd hym caste out the bo-
 dy y he had berped there:
 or elles he shall be dede wi-
 thin xxx. dayes & so he was:
 for he wolde not doo as he
 was bode. ¶ Also we rede
 in gestis of rome y an āgell
 tolde an holy bysshop y hy-
 ghthe Encrel how that char-
 les the kynge of fraunce w-
 as dāpned: for he toke a w-
 aye holy chirche right. that
 god peple had gyue tofore:
 & bad hym god an open his
 tombe & to see it Thēne the
 bysshop toke with hym o-
 ther peple and opened the
 tombe: et there come out a
 grete dragon: & d fley forth:

& lest the tombe brennyng
 within as it had be a ouyn
 mouth. & thus to be beried i
 a holy place is but lytel aua-
 yle to hem that be dāpned.
 Also thē be many that wal-
 ke on nyghtis whā they be
 berped in holy place: but y
 is not longe of the fend but
 of grace of god to gete hem
 helpe: & some be gylty & d ha-
 ue noo reste. Also it happed
 besyde thabbey of lufohyl y
 iiii. mē stale an ore of y ab-
 botis of y same place to her
 layder & thabbot dyde sen-
 tence & cursed therfore wi-
 thin the abbey So. iii. of hē
 were shypuen & asked mer-
 cy & were assoylled but the
 .iiii. deped & was not asso-
 yled & had not forgyuenes-
 se so whā he was dede y spy-
 rite went by nyght & fered
 al y peple aboute y aft sōne
 gopng downe durst no mā
 walke thēne as y parisshe
 prest wēt on a nyght with
 godis body to housel & seke
 mā this spirite went with
 hi & told hī what he was &

Hamus caritatis

why he went & prayed the
prest to go to his wyfe: and
they shold go bothe to þe ab-
bot: & make hi amēdes for
his trespasse & pray him for
the loue of god of forgyue-
nesse: and soo to asople him:
for he myght haue noo rest
& ande thabbot aslopled hi:
& he went to rest & Joye for
euermore the whiche Joye
& blysse byng vs all to be þe
deped for vs on the rode tree

Amen.

A short exortacion ofte
to be shewed to the peple:
for i this specialy resteth the
wele of mā and woman.

Hamus caritatis.



Do to a no-
ther as thou
wold be dōe
vnto this
commaundemēt haue we
of our lord Ihesu criste i his
gospel of Mathe w the viii.
chapitre. where he saith.

(Omnia quecumque vultis ut
faciant vobis homines:
ita et vos facite illis. Hec
est lex et prophetes) And it in-
cludeth al the lawes and pro-
phetes of god. the whiche
observed with our seyth is
suffysāt for mānys saluacy-
on This is the fyrste age of
mākinde: mē oonly moued
by thei2 reson and law of na-
ture: with out ony other te-
chig observed effectuely for
they2e lawe after the trans-
gressiō of whiche oure lord
gaaf to Moyses Lxxviii.
cōmaundemētes afferma-
tyff: accordynge in nombze
(Scdm Joseph) To the bo-
nes of mānys body besyde
the preceptes negatyffe þe
whiche were many moōi
nōbze: as holy scripture re-
mēbze2h: & after by procelle
he reduceth all thise to then
cōmaūdementis after the
nōbze of mannys syngrys:
that lyke as a man with x.
syngrys werketh for þe bo-
dy. In lyke wyse he sholde
with thise ten commaūde-

mentis be hely to gete his
blyffe eternal where now
synally in this laste age he
shortly hath comprised thei
alle i to one: y is to save: In
loue & charyte That lyke as
in all the body is but one he
de: of the whiche procedeth
all the gouernaunce of mā:
as his reason: vnperston-
dyng: & other Soo all the
rule of vertuous lyfe gro-
weth: & prochedeth oonly
of loue & charyte whiche is
god himfelfe: thenne to ex-
cute & fulfyll this loue w-
hiche our lo:de despyreth:
thou must folow his afor-
sa yd doctryne & Instruction
¶ Doo to a nother as thou
wolde be done vnto: & fyrst
begynne with thy fad of he-
uen thy lord god: and sauy-
our & lerne to loue him w-
ith all thy herte (Vnde Ma-
thei. xxi. ca. Diliges domi-
nū deū tuum ex toto corde
tuo And thynke yf thou ha-
ue scruautes: for whome
louyngly thou prouydest

all thyng to theym neces-
sary: thou woldest y they
shold not counseyle: nor
mydle with thyne enemy-
es: or that thy sholde my-
struste the or y they folow
they: o wne plesure and w-
yll: & leue thyne Thenne
doo thou not loo to thy
lord god. Exodi. xx. Non
habebis deos alienos But
only byleue in him: & not
in enchauntementes wyt-
che crafter & suche other: and
thynke in all thy sykenes-
se: trybulacyon or dyssease:
that all suche is for y beste
nor do nor medle with syn-
ne or synners whiche all
ben goddys enemyes. And
euer she we thy selfe in w-
orde: and dede: that thou
louest hym aboue fader et
moder: children: golde et
other For alle thise can not
delyuer y from the paynes
of helle: but god alone.

¶ As for the seconde (
Non assumes nomen do-
mini dei tui in vanum.)

Hamus caritatis

Take not his nãe iwayne
 Remembre þ thou woldest
 not that thy seruañtes shol
 de speke euyl of the or calle
 the to bere false witnesse in
 Iugemēt or besyde Thēne
 lyke wyse speke thou none
 euyl: of thy lord god: & ma
 ker but loue hym (Et tota
 anima tua with all thy sou
 le not takig his name i va
 yn: as at dycehassarde or at
 other forboden pleyes: blas
 phemige hī or his sayntes:
 nor calle hī: ne name hī i Ju
 gemēt or besyde to false wit
 nesse: forswerige þ for ony
 cause or lūce: þ there by my
 ghe: growe vnto þ for the
 re is pour wynnig: whē the
 soule perissheþ And that o
 ne is made werse i soo dys
 honourige god thā is a Je
 we or a sarraſine As for the
 thynde remēber þ thou wol
 de thy seruañt sholde serue
 the & kepte thy cōmmaude
 mētis thēne doo thou so to
 thy lord god & redemet and
 serue him with all thy min
 de (Et i tota mēte tua Ma

thēi quo supra) And specy
 aly on the holy day) Memē
 to vt diem sabbati sanctifi
 ces. Exodi quo supra) And
 praye thenne herthely vn
 to hem: to our lady & to all
 sayntes thankynge him for
 his benefetes And vse euer
 to saye (Deo gratias) And
 discusse thenne thy conscy
 ence: & make thy soule clene
 by confessyon: & amonge re
 ceue thy sauoyr dooynge
 des of mercy: & notē this in
 thy minde þ more holynes
 se & grace shal growe vnto
 þ yf thou be well disposed
 by ones compynge in takyn
 ge þ sacramēt of the aulter
 than yf thou sholdeste a we
 ke faste brede & water (Hec
 sanctus Vincencius) And
 dayly were þ heye Teche
 thenne they seruañtes: &
 also thy children theyr byle
 ue & the lawes of god. And
 vse this: þ as soone as they
 beghine to speke: that they
 rendre customably a worde
 or two of theiꝝ Patēꝝ noster
 Aue maria: & Credo: dayly

or thou gyue theym brede:
And soo as they growe in
age & they growe i vertue:
& good occupacyon: & neuer
pde. For many be losse for
theyr euyl & wanton byn-
ginge vp: & specpally in cy-
tees wher by grete peryll:
groweth to eyther partye.
¶ Thene with this thou
must loue thy neighbour
as thy selfe (*Diliges proxi-
mum tuum sicut teipsum
Mathei xxii. capitulum*) Euer
kepyng the doctrine afor-
saide Doo to a nother as thou
woldest be done vnto. If
thou haue children thou w-
yll & they worshyp &: as is
accoordinge to goddis lawe
nature: & all reaso (*Honora-
patrem tuum & matrem tu-
am. Exodi. xx.*) Thenne w-
orshyp thy fader and mod:
prelates prynces: benefa-
ctoures: & also aged people:
& euer folow theyr counsey-
le: and praye for theym w-
han they ben dede. Also thi-
ke & thou wolde not & ony
ma wyth thy wyfe or dou-

ght sholdyshonestly by ha-
ue theym: thenne by haue
the accoording to the same (*Ad mechaberis*) Also thou
wold & ony man shold slee
the or theyne (*Non occides
et sic de ceteris decem man-
datis. Ut exodi. xx. pateat.*)
¶ Doo to the gy le wroge
Iniury: robbe the: or flaun-
der the with suche other
¶ Thene doo thou not chise
to a nother: nor suffre none
of thyne to do & same. And
so shalte thou fynde all the
ten comaundementis ap-
plyable & agree with thy re-
son: & therwith thou shalte
fele how heuenly: is this sa-
yde doctryne of our lord.
¶ Doo to a nother as thou w-
old be done vnto Soo that
in shorte tyme thou shalte
haue a synguler delyte in ex-
cucion of theym In soo mo-
che & for all this worlde thou
woldst not breke thei with
theym wyl nor the sayd lo-
ue of god & man: the whi-
che may cause thei grete re-
ste here & glozendles i heue

Hamus caritatis.

Thenne it is well done :
that of what degree : or or-
der or occupacyon thou be
say dayly at the leest atte
thy rpsyng (Pater noster.
Aue maria.) and Credo : or
elles fyue of eyther : in re-
membraunce of the passy-
on of our lord : and the gre-
te compassyon of oure lady
(Ex reuelationibus sancte
byrgide.) And crosse the in
þ for hede (Hec Iheronim⁹
And solo we thou christe.
(Augustin⁹) As moche as
thou may : of whom thou
takeste thy name called a
cristemman. And be ware
that thou bere not þ name
voydly. And ther with no-
ryshe the worme of conscy-
ence þ neuer shal deye) *Uer-
mis eorum non morietur :
et ignis eorum non extin-
guetur. I. sape. lxvi. capto*
But euer gna we the per-
petuelly : yf a caas be thou
be neglygēte in the premis-
ses for lacke of excecucion.
And see euer in thy mynde
or thou begynne any thig

yfit wyl agree to the sayd
instructyon : or þ thou w-
olde be done soo vnto : as
thou entendeste to doo to a
nother. And the caas so re-
quired or nay : & thereafter
guyde the in clere charyte &
clere conscience : as a true
disciple & þ sone of crist that
thou mayst saye as he dyde
(Sicut mandatum dedit
michi pater sic facio. Iohā-
nis. xiiii. capitulo.) As the
sāb hath gyuen me in com-
maundement soo I doo.
The whiche he graunt þ
thou maye : & the rather by
the helpe of his blyssed mod-
mary : an his holy spo sesse
Saynt Byrgyde : and all
sayntes.

Amen.



E finitum et completum extat hoc
opusculū In celeberrima vrbe Rotho-
magenſi / per Magiſtrum Martinum
Morin. Anno domini Millefimo qua-
dringenteſimo nonageſimonono / die
vero vicesimaſecunda menſis Junii /
impenſis Johannis Richardi. 1499

Non viribus aut velocitatibus aut
celeritate corporum: res magne gerun-
tur: ſed Cōſilio Sentēcia & Auctoritate

Poſtea ſequitur
tabula huius libri



Tabula.

T Tabula Sermonū toti-
us libelli. Et primo de tpe.

C Dñica prima aduētus:
de aduētū christi in hūc mū-
dum: vt omnes saluos face-
ret. Et de aduentu eiusdem
ī extremo iudicio: vt bonos
pmiat: et malos puniat Et
de signis dicti aduēt⁹. fo. ii.

C Dñica in septuagesima
Sancta mater ecclesia mo-
net filios suos ne peccent:
per memoriā quattuor no-
uissimorum. folio. v.

C Dñica in sexagesima de-
claratur q̄ breuis sit vita
hominis. ac propterea esse
laborandū: ad acquirēdam
vitam eternā. folio. ix.

C Dñica in q̄nquagesima:
loquit̄ de Cōfessione: Cōtri-
tione: Satisfactione: ac ca-
ritate erga primos. fo. xii.

C Dñica. i. quadagesime
tractatur de Ieiunio: quō
xps ieiunauit: Et q̄ & qua-
les sūt q̄ tenēt ieiunare f. xv

C Dñica. ii. quadagesime
instingantur catholici vt se
disponāt ad digne recipiē-

dum corpus christi ī die pa-
sche. folio. xviii.

C Dñica. iiii. quadagesi-
me: habet q̄ iesus erat eiici-
ens demonium et illud e-
rat mutum: et postq̄ eiecisset
demonium locutus est
mutus innuēs per hoc quē
libet peccatozem ante con-
fessionem in peccato existē-
tem. folio. xx.

C Dñica. iiii. quadagesi-
me docet hystoriā Moysi et
Pharaonis. ac decē prece-
pta decalogi. fo. xxiii.

C Dñica ī passione: tracta-
tur quomodo iudei perse-
bantur christū fo. xxvi.

C Dñica in ramis palmarū
quomodo iesus intrauit hie-
rusalē: et proiecit vendētes
& emētes de tēplo. fo. xxviii

C De diebus tenebrarum:
et oīa mysteria que ibi fiūt:
quid significant. fo. xxx.

C In die parasceues decla-
rat originē ac vitam ipius
Pylati: et quomodo christ⁹
sub eo passus fuit: et per eū
cōdemnatus: ac cruci affli-
sus. folio. xxxv.

Tabula.

fo. Cxvii.

In die pasche quomodo
christus resurrexit a mor-
tuis. fo. xxxviii.

De tribus diebus post pa-
scha. scilicet Lune / Martis
et Mercurii: in quibus fiunt
processiones ac orationes
ad exorandum altissimum
pro remissione peccatorum
perpetratorum. fo. xl.

In die ascensionis decla-
tatur quomodo iesus chri-
stus verus deus et homo a-
scendit ad celos fo. xli.

In vigilia penthecostes
quomodo quilibet debet se
preparare ad recipiendum
spiritum sanctum. fo. xliiii

In die penthecostes de
missione spiritus sancti in
apostolos fo. xlv.

In die trinitatis / de tri-
nitate quomodo sint tres p-
sone et vna essentia. fo. xlix

In die corporis xpi tra-
ctatur de sacramento alta-
ris quod est verum corpus
christi. folio. lli.

Sequitur tabula sermo-
rum de sanctis.

Ianuarius

De circūcisiōe dñi. fo. lxxxv

In die epiphaniæ. fo. lxxxvii.

Conuersio pauli apli. fo. xc.

Februarius

De purificatione beate ma-
rie virginis. fo. xcii.

De sancto mathia. fo. xcvi.

Martius.

De annūciatiōe beate ma-
rie virginis fo. xcvi.

Aprilis.

De sancto Georgio. fo. Li.

De sancto marco. fo. Lii.

Mayus.

In die philippi & iacobi
apostolorum. fo. Liii.

In iuētōe scē crucis. f. Lvi.

De sancto iohāne ante por-
tam latinam. folio. Lix

Junius.

De scō iohē baptista fo. Lix.

De scō petro & paulo. fo. cxii.

Julius.

Visitatio beate ma. fo. cxv

Translatio sancti thome
cantuariensis. fo. cxviii.

De scā maria mag. fo. Cxx

De scō iacobo aplo. fo. cxvii.

De sancta anna. fo. cxv

Augustus.

Tabula.

<p>Festum Trāfigurationis domini. fo. cxxvi De nomine Iesu fo. cxxix De sancto Laurētio mar- tyre. folio. cxxxv. Assūptio beate marie vir- ginis. folio. cxxxviii De sancto Bartholomeo apostolo. folio. cxli. September. Natiuitas beate marie vir- ginis. folio. cxliiii. De exaltatione sancte cru- cis. folio. cxlvi. De q̄ttuor t̄pibz. fo. cxlviii. De sancto Matheo apo- stolo. folio. cxlviii. De sancto Michaele archā gelo. folio. Cl. October. De sancto Luca euange- lista. folio. Clii. De sanctis symone et iuda apostolorum fo. Cliii. November. Omnium sanctor. fo. Cliiii. In die animar. fo. Clvi. De sancto Martino archie- ppscopo. fo. Clviii. De sancta katherina vir- gine. folio. Clir.</p>	<p>In dedicatōe eccle. fo. Clri. Hamus caritatis. fo. clriii. De festo sancti Andree apo- stoli. folio. lvi. December. De sancto Nicholao epy- scopo. folio. lxi. De conceptione beate ma- rie virginis. folio. lxb. De sancto Thoma apo- stolo. folio. lxvii. De natiuitate domini no- stri iesu christi. folio. lxx. De sancto Stephano pro- thomartyre. folio. lxxiii. De sancto Iohanne euang- gelista. folio. lxxvi. Sanctorum innocentium martyrum. folio. lxxix. De sancto thoma archiepy- scopo cantuariensi. fo. lxxxi</p>
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**Postea Sequitur quate-
 tuor sermones.**

Quattuor sermones



Ceterum
 eter of
 cetera
 in the
 secōde
 boke &
 the fyr
 ste distinctiō sayth þ̄ the sou
 uerayn cause why god ma
 de al creatures i heuē. erthe
 or wat. was his owne go
 odnes by the whiche he w
 olde þ̄ some of hē sholde ha
 ue parte. & be comoners of
 euerlastyng blyssē but for
 as moche as no creature
 myghte cōe to þ̄ blyssē wit
 hout knowlege of hī therfo
 re he made resonable crea
 tures as āgellis. & mākn
 de of witte & wysdōe wher
 bi they shold know hī & so
 thrygh þ̄ knowlege cōe to
 the blyssē þ̄ they wē made to
 This maner of knowlege
 hade oure forn fader Adā &
 Eve in the state of they. In
 noeēcpe withoute ony tra
 ueply The whiche we shold
 haue hadde also yf they had
 not synned but þ̄ knowle

ge þ̄ we haue now his of he
 rpyng lernynge & techige of
 other þ̄ cā the lawe & the fa
 yth of holy chirche The w
 hiche we þ̄ haue þ̄ cure of
 soules be boūde to teche: or
 to doo to teche our parisshe
 on paine of dānacyō of ouz
 soules: & for as moche as
 my will is not to offēde god
 neyther to lese myn owne
 soule ne iours I purpose me
 by his leue homely thus to
 shew it ād rede it to you in
 the booke: for to your lernyn
 ge it is as good th̄ as wit
 hout. And th̄ dyde Esdras
 Moyses Baruk in the ol
 de lawe: & so dyde crist also
 in the newe lawe. And ri
 ght as I am thus boūde to
 telle and to teche it you: so
 be ye bounde to lerne it: & to
 comie it: & so to teche it to o
 ther folkis the whiche ben
 vnd̄ you to your power &
 how ye shal cōe to this kno
 wlege of god: thise thigis fo
 lowige shal shew you this
 is the fyrst peticyō of the p̄t
 n̄t. The fyrste is the p̄t no

fter the whiche our lord
made taught his discyples
The whiche cōteineth. vii
shorte peticyōs The first is:
saue our þ art in heuens ha-
lowed be thi name By this
ye be beholde to loue eche o-
ther as systre & broder And
also to yelde him worship &
drede for the grete worthy-
nes ryches & faynes: þ he
hath here geue to you & lent
you For more worthynesse
may not be Thenne to be
called the sōe of god ne gret-
ter ryches thēne to be hely-
of the blisse of heuen: ne mo-
re faynes: than to be lyke
suche a saue for we be all bre-
theren & systers of one fad &
mod: god & holy chirche In
token þ none of vs sholde
scorne other: as þ proud-
doth the poure. He is all
soo in heuen: not wythsto-
dyng that he is i euery pla-
ce: but yet most properly he
is in heuen. thefore halo w
we so his name i vs he that
we defoule not his holynes
by synne but by the pestyce of

wysdome: we may so here
be cleysyd fro all fylth of syn-
ne and soo fulfyllid of his
loue that al other loues cō-
trary to his wyll be bytter
to vs The secōde is thy ki-
dō cōe to vs þ is to say that
he & his holinesse so regne
in vs & gouerne alle oure ly-
fe here that we may after
regne with hym in blyssē þ
euer shall last: & by very cha-
ryte: thou shalt destroye the
fole synne of enuye The
thyrde is thy wyll be done i
erthe as is in heuē. And to
þ grutche in syknesse: losse
of goodes or other dyspleas-
apēst god doo apēste this pe-
ticyō & gretely dysplese god
therefore praye we þ alle an-
gellis & holy soules plesen
god i heuē soo must we he-
re in erthe notyng askyng
apēst his wyll. And th⁹ by
loue thou shalt destroye the
fole synne of wrath. The
fourth is oure euery dayes
brede geue vs to daye þ is
to saye: oure full sustenance
for body & soule Th⁹ prayed

Quattuor sermones.

the wyse mā that sayd lord
nether tyches: ne pouerte:
goue me but that is necessa
ry to my lyuelod: by this is
couetyse destroyed & the gyft
of ppassiō & pyte broughte i
The fyrthe is & forgyue vs
our trespassis: as we forgy
ue the that trespasse agēste
vs This is apēst the that be
rest grete rācour and malys
ce apenst thy neyghbour oz
arte to gredy of they dettys
to the poure: & wylte not for
gyue hi a lytyl deth oz tres
passe the as god forgyueth
the many greuous offēces.
For the whiche ne were his
grete mercy thou sholdeste
be dāpned. To this thezfo
re is knytte the spyryte of
cōnyng & the weth & what
thou arte what perell thou
shodest in ād what oure loz
desuffred for the. The. vi.
is & lede vs not in tēptacyō:
it is not to pray here & no tē
ptacyon assayle vs: in that
the deuyll hath lycēce to tē
pte mā as he dyde crist and
his apostles & vs alday do

oth: so that his power may
not be putte a way wit
hout the helpe: & mercy of
god. Thezfore holy fad by
the helpe grace of the spyri
te of pyte kepe our hertes i
tēptacyō that we zsent not
ne be ouercome with synne
The seuen is: but delpuer
vs fro all euyl synne amen.
And this is the last peti
cyon. to the whiche is yeue
the spyrite of drede & makes
th a man to with drau fro
al euyl synne for the begyn
nyng of wysdō is to drede
god & his right wysnesse.
The vii. peticyōs th^o with
a clene herte asketh rēneth
& putteth a way the. vii. de
dely synnes & indue thy sou
le with many holy vertues
Aue maria. Serdermore al
for the salutacyō of our lady
pope vrbā & pope Johan to
al beyng in clene lyfe: that
in the de of the: aue maria.
say thysle wordes Jesu amē
as oft as they say it: they ha
ue graūted of pardō. lxxx. &
iiii. dayes & as ofte as thou

Quattuor sermones.

sayst our ladyes saulter: soo
ofte thou hast of pardō .xxx.
iiii. yere. and. xxx. wekes.

C Thise ben the .xii. arty-
cles of the feyth Credo i deū
patrē omnipotentē creatōrē
celi et terre. The secōd thig
that thou sholdeste knowe
god by: bē thartycles of the
fayth by the wiche grace
ānd mercy ben purchased of
god: & eche vertuous dede
strengthened. what this faith
is: thise artycles folowyn
shal shewe you The fyrst is
I byleue i god fader almy-
ghti maker of heuē & of erth
To byleue to god is one & to
byleue in god is a nother &
deuil byleueth to god that
is to say that he & his wor-
des bē tru pet many one fal-
leth here i for & they byleue
that the wordes of god wē
true: & is to saye: & for they
good dedes: they shold haue
euerlastig lyfe: & for they
euill dedes & paynes of helle
thei wold othe for drede: of
for loue amē de hē. To byle-
ue i god saithe. saite Justyn

is to clene to god by loue ful-
fylling his wyll this is ver-
ey byleue **T**h^o & thou syn-
ne apēst god: is for lacke of
byleue: pet i that he is of po-
wer to punishe the: pf thou
wyll not leue it The secōde
is **E**t i iesū cristū filiū eius
unicū dñz nostrū I byleue i
Jhesu cristē his only sone
our lord: vnderstode hat Jhesu
crist the sone is to heuen:
with the fader withoute be-
gynnig: & the fader dooth no-
thyng: withouth & sone: ne
the sone without the fader:
& th^o both they bē almygh-
ty The. iii. is **Q**ui cōcept⁹
est de spū scō nat⁹ ex maria
vrgie I byleue that he was
cōceiued of the holy ghoost &
borne of the virgine mary
Here crist the secōde psonē
of the holy trinite toke flesch
heablood of oure lady by the
holy ghoost: without med-
lig of mā: she beige a mayde
after as he was tofore: for
as she cōceyued hī without
synne: so without sine: & bo-
dly paine she chyldet hī ver-
y

Quattuor sermones.

god & mā the .iiii. is passus
sub pōcio pylato crucifixus
mortuus & sepultus ¶ I byleue
that he suffered payne vnder
pōce pilate wō on the crosse
dede & berped here criste the
sone of god suffered meke-
liād trespassed neuer for we
shold mekeli suffre that mo-
che haue trespassed he was
also crucified: for we sholde
chastise our flesshe by pena-
fice i wittōdige fine & he w-
as berped i token that we
shold hyde oure good dedes
fro prayse: & vaine glory
of the worlde: & to haue mi-
de þ erth is ouz heritage by
kinde of our bodily flesshe.
The .v. is (Descēdit ad infer-
na tūcia die resurxerit a mor-
tuis) ¶ I byleue þ he wēt do-
ne to helle: the thirde day a-
rose frō deth to lyfe Crist th-
bodely dede lay in the sepul-
chre withoute the soule to
the thirde daye þ he arose: þ
god hede not deyped fro the
bodi: he wēt do wne i to hel-
le & depured the holy soules
þ wē thē thozugh vertu of
the god hede & the thirde day

arose fro deth to lyfe: in to-
kē that the light of his deth
had destroyed our do wble
deth: & þ we shall aryle frō
gostly deth by thze maner of
medicines cōtriciō: cōfessio
& satisfactiō The .vi. is) ¶
scēdit ad celos sedet ad dex-
terā dī patris omīpotētis) ¶
I byleue that he stied vp i to
heue & sette hi thē on his fa-
ders right hōde ¶ Ch^o crist a-
perig to his disciples aft his
resurrectiō ethe with hē in
tokē þ he was verey mā as
he was afore: & soo to styē i
to heue & hyed mākynde as
boue āgellis: openige heue
pate to she wemā the way
& to pray for mankide The
vii. is ¶ (Inde vētur⁹ est iudi-
care viuos & mortuos) ¶ I by-
leue þ he is to cōe to deme
the quicke & the dede. ¶ This
crist Ihesu verey god & mā
shall come to the dome & de-
me all mankynde quicke &
ded: good & euyl after the-
y dedes: there shall come
some to the dome et not
be demed: as heden men
for they synne withoute

Quattuor sermones.

law & thefore withoute law
w they must pisse. Some
also shall be demed & dam-
pned: as fals cristen men þ
byleue in Jhesu criste wit-
hout loue & good werkis
there shall subiectis accu-
se they: euyl curates: that
wolde not repue hē of her si-
nes: ne teche hē the cōmaū-
dementis of god: also chil-
dren vnchastised shall there
repreue they: faders & mo-
ders: that wold not chasti-
se thei of they: wātōnesse.

There shall the poure accu-
se the ryche that wolde not
helpe hē in ther myschyp. Al-
mēde all this therfore why-
les that thou arte here: ha-
ue mynde how sodeynly his
vēgaūce falleth. And as ho-
w he fyndeth the he shall de-
me the. The. viii. is (Cre-
do i spm scm) I byleue i the
holy ghoost: the thyrde pso-
ne of the trinite. The holy
goste is also very god wit-
hout begynnige & edynge.
And euē i witte: myght &
goodnesse with the fader &

son. And al thre bē but o-
ne god almyghty. The ix is
(Sāctā ecclāz catholicā sā-
ctorum cōmunionē) I by-
leue i holy chirche & cōeni-
ge of sayntes: holy chirche
thruogh oute the worlde is
holy: & one to alle crysten
men: þ i the sacramētes of
holy chirche deale & como-
nith togyder. Therfore it is
forboode that in the chirche
noz chyrcheyerde there be
no clamore noz stryfe: daun-
linge dzyrkynge noz ony o-
ther vn honest mythes: noz
occasion of synne shold not
be gpyen there: wwhere as
forepuenesse sholde be al-
ked. Holy chirche is parted
in thre. One is i this worl-
de of thei þ shold be saued by
the mercy of god. And this
is euer fyghtyng ayēst thy-
se thre ēmpes. The world:
the fleshe: & the deuyl. And
a nother is in purgatory of
the soules þ abyde there the
grete mercy of almyghty
god. The thirde is: crist of
heue hede of al other with

Quattuor sermones.

his sayntes: the whiche is
free fro all maner discenci-
ōs & thise thre shall be one af-
ter the day of dome goyng
with Ihesu theyr hede i to
blysse that neuer shall haue
ēde Comonig of saites w-
hē eche of thise thre parties
helpē other: they i heuē hel-
pē the other two with pra-
yers: & they in erthe helpen
thei i purgatory with their
almes dede: & thise two hel-
pē i heuē whā theyr Joye &
blysse is ēcreased And thus
eche cometh with other.

The. x. is (Remissionē pec-
catorū) Ibyleue remissio of
synnes: they þ amēde theyr
lyfe here & doo verey pena-
ūce wyllige to leue theyr si-
nes & ēde i charyte. shall ha-
ue forgyuenes of all her si-
nes. For crisse by his dethe
& passiō of his fader gate vs
forgyuenes. And he hiselfe
also by his godhed forgyued
all oypgynal and actuall si-
ne i oure baptism. The. xi
is (Carnis resurrectionem)
Ibyleue ryfing of body. All

mākinde atte the day of do-
me shall ryse fro deth to ly-
fe i body & i soule togid. & d-
aft that neuer to be depar-
ted And thēne they that ha-
ue ēded i dedely synne shall
go i body & soule to the euer-
lastig payne of hel with ou-
te mercy. And they that ha-
ue wel lyued & ēded i chary-
te. & out of dedely sine. shall
wēde i body & i soule togyd
to blysse for euer more. Of
this blisse speketh saite ma-
the w i þ last artycle The. ii
is (Et vitā etnā Amē) Iby-
leue i euerlastig lyfe. Thise
ben the artycles of þ seyth:
the wiche buth euer man
truly & sadly bileue maye
not be saued: for without fe-
ith it is not possyble to play-
se god. ¶ The. x. bē þ. x. cō-
maūdemētis of god. þ thir-
de thige þ thou sholdest kno-
w god by his. x. cōmaūde-
mentis: wiche he hymselfe
wrote i two tables of stōne
& toke thei to moyses: to te-
che thē his peple pmissinge
to thei þ wolde kepe the m-

Quattuor sermones

his blyssig: welthe & welfa-
re: & to the þ world not: his
curse: grete sorow: & myl-
chey. A man asketh of crist:
what he myght do to haue
euerlastige lyfe: & he als we-
red & sayd yf thou wyl etre
i to euerlastig lyfe kepe þ cō-
mādemētis: thys pūeth yf
thou kepe his cōmādemē-
tis thou fulfillest al the law
of god & shalte haue euerla-
stig lyfe. The fyrst he cōma-
undeth þ thou haue no god
but hi. Ne that thou worst-
hypp: serue: ne giue thy tru-
ste to none othez creature: y-
mage: ne thige grauen but
only to hi. In this is forbo-
den ma wmettry: false en-
chaūtemētes: witchecraft
false charmes & dremes: &
mybeliues that ony mā oz
womā hopeth helpe i wit-
hout almighty god. In this
ye synne dedely: that for sy-
kenesse oz losse of good put
poure fapth & bileue that ye
shold haue i poure lord god
by the deupllis mynistres
fals witches: þ wiche bryge

many a soule to þ deupl for
thei bileue moze the wiches
worde thēne i the wordes
of scrypture that the prest
techeth thei. Alle suche haue
goddis curse. at lest four ty-
mes a yere i the grete sētē-
ce. And euery daie i oure pri-
me as for ymages. Also ye
shall vndstōde that as cler-
kes sayē i theyz bok is how
they shold lyue & do soo shol-
de lewde mē lerne by yma-
ges whome they sholde w-
orshypp & folow. in leuige to
do goodis worship to yma-
ges euery man is forbode.
Therfore whē thou comest
to the chirche fyrste beholde
goddis bodi vnder forme of
brede on the ault & thake hi
that wouches auf euery da-
ye to cōe fro the holy heuen
aboue: for the helthe of thy
soule: lōke thou on the crosse
And therby haue mīde i the
passiō that he suffred for the
thēne thy images of the holi
saintis not belpuig i thei but
that by the syghte of theim
thou maye haue mynde of

Quattuor sermones.

thei þ̄ bē i heuē & soo to solo-
we theiꝝ lyfe as moche as
thou maist if thou thʒ woꝛ-
hyy loue & serue god: thēne
shal al woꝛshyy loue & serue
the & so thou shalt fulfille the
fyrste & the most cōmaunde-
ment The secōde is: þ̄ thou ta-
ke not i vayne þ̄ holy name
of god thou takest the nāe
of god in vayne wōhā thou
toꝛnest aȝē to synne aft thy
baptim thou takest it i va-
pne also wōhā thou sʒwerest
foꝛ sʒwerest the & rekest not
ho w. Afoze al thynge sayth
saynt James sʒwere ye not
leest ye fal vnder the dome
of god. it is onely reseruet to
god saythe sainte iohā that
thou sʒwere by hī & his trou-
te & his righ wysnesse Ther-
foze oꝛ thou sʒwe see þ̄ thou
be cōpelled by dome & þ̄ it be
right not foꝛ ēuē loue noꝛ
drede but conly foꝛ right w-
pnes i declarige of trouthe &
yf ony of chise sayle it is pe-
tiury be ware therfoze ye þ̄
vse questis oꝛ cōsistoꝛp & he-
reth what perell ye stōde i þ̄
witigli be foꝛswoꝛe on þ̄ bo-

ke The boke betokeneth al
holy scripture & the suffragies
of the chirche: the whiche
there thou foꝛsakest wōhā
thou foꝛswereest the: thy hō-
des all the good werkes þ̄ e-
ueꝛ thou dydeste the whiche
thou foꝛsakest: wōhā thou
witdꝛa west it: thou foꝛsa-
keste also god almyghti ouꝛ
lady saic mary al the saites
of heuen ād the merytes of
the holy sacramēt ād hooly
betakest thiselfe to the deuil
of helle but thou amēde the
oꝛ thou ghoost hens yf they
thēne sholde be punysshed
thʒ foꝛ sʒwerynge: ho w shal
they be that blasphemet dis-
mebze hī sʒweryng by his
hert nayles: wōūde: & suche
other some wōhā they bē re-
pued herof sayng it is good
to haue god in mynde: & w-
ith suche lewdnesse they ke-
pē styll theyꝝ othes And thy
seruaūt dyde aȝēst thy byd-
dyngge sayeng that he dyde
it to haue the i mynde: wol-
de thou not be woꝛthe w-
ithi moche must moze god
than with the: wōhā thou

Quattuor sermones

doste apēst his byddige and
 some sape I may well swe
 for I swe soth: this is a fal
 se excusaciō for ād thou shol
 dest swere al way whā thou
 sayste sothe thenne wolde
 not criste haue for bede swe
 ryng: but for i moche sweri
 ge: is ofte for sweryng ther
 fore he saythe: he þ moche
 swereth shal be replete wit
 wykednes & sozo w ne ven
 gaūce shall not depte from
 his hous Some sayn also þ
 noo mā wyll byleue theim:
 but they swe: this is a sub
 tyll excusacyō. For therby a
 false man maye swere as
 well as a true mā & so shold
 he as well be byleued as þ
 true mā. For the faller he is
 the more he swereth & for
 wereth & so begyleth. Ther
 fore yf thou wylte be byle
 ued wethoute ony swerige
 be true of thy worde: ād lete
 it be: ye ye & nay nay: i tokē
 þ thou sayst wit thy mouth
 thou soldest say it with thy
 hert ād not say one: & thiike
 a nother. The thirde is ha

ue in mynde to halo we thy
 holy dayes: þ is to sape son
 dayes & other that be bo
 den. Almyghty god in. vi.
 dayes made heuē erth & see
 ād all that i thē is. And the
 vii. day rested: therfore he
 blessyd it & made it holy. But
 in stede therof we cristē mē
 of grete deuocyon halo we
 the sonday þ whiche was
 the fyrst day of the world w
 heri god made lyght: & that
 day god gaf to moyses þ la
 we: þ day he arose fro deth
 to lyfe: þ day the holy ghost
 gaf wysdō to thapostles to
 pche þ trouth of cristē la w.
 And that day al clerkis say
 shall also be domis day: ther
 fore shall euery mā in þ da
 ye besy hī to here goddis ser
 uyce: lerne his la we: & flee
 syne & fleschly lustis: tauer
 nis & suche chaffare as let
 teth hē to rest i our lord: yet
 many there be þ susche day
 es be more besy in worldly
 werkis & syñes: thā all the
 weke aft: & neuer wyll rest
 for no techynge ne loue ne

Quattuor sermones.

Drede of god: thise be moost
lyke to hē i helle: & neuer re-
ste but euer labour i payn:
thei breke also the holy day
that spēde theyr tyme i ydle-
nes as i bayn playes: ydell
speche: and bachtyng of the
pr euyr cristen: why sayth
our lord: haue mīde to halo-
w thi holi day: but for thou
sholdest put out of thy herte
alle worldly thoughtes: & oc-
cuppe it with heuēly desy-
res Als to thynke what god
hath done for the how he
made that of nought & lyke
to hī in soule: how he raū-
ned the out of the pyt of hell
with his owne p:ecyous
hert blood How also of his
owne godnes he kepeth &
nyght & day in thy right w-
ittes: & fro al bodely mische-
ues that many one all daye
falleth in: & apenste al this
thou gyuest hī a drynke of
galle of bytter synne & bre-
kest his cōmaundementis:
both in worde thoughte &
dede: thus to haue mynde i
all thise he asketh rest i bo-

dy & soule of the holy day &
this resse sygnifyeth the
rest i blyssē & we shall haue
after this yf we rest in him
On the holy day: here & flee
synne The. iiii. is worshyp
thy fad & moder. Thre ma-
ner of faders there bē & thou
must worshyp The fyrst is
the fad of heuē that made &
of nought: & norysheth thy
body with erdly fode cōfor-
teth thy soule with heuēly
desyres: defendeth it fro the
deuyll: & maketh it therof
the blyssē of heuē Th^s may
no mā doo: but he our fader
our lord & our god The secō-
de fad is he y gate the & thy
mod & bare the to whome
thou shalte be subget & seruy-
sable: for they be the. ii. cau-
ses of thy beig i this life the
ne thou shalte also worshyp
and gyue of thy goodis frely
yf they haue nede: & thou ha-
ue more than they cōforte:
cōseyle & teche thei in meke
maner after thy cōing: ho-
w they shal plese god But
be ware & thou obey thei

Quattuor sermones.

not in synne. And yf they be dede: lyue well & pray for the y^r saluaciō This lesſō ſhold euery fað ād mod bodely & goſtly teche they^r childzen. The. iiii. fað is mā & womā of age: namely tho þ be vertuous: and moost ſpecyally thy goſtly fað: the whiche whā thou haſte treſpaſſed. maketh god & the atte one for as thy ſoule paſſeth thy body ſoo thy goſtly fað paſſeth the fleſshely To thy moder holy chirche alſo thou muſt be buryd: & with al thy power maintene it for it is mod of all to þ euer were or ſhall be ſaued: th^o wo^rſhypp ād obey thou ſholdeſte they^r fader & mod as ſayth ſaynt auſtyn: for the more þ thou thus obeyeſt thei the more ſayth he: wyll almyghty god obey thi praye^r The ſy^f the is thou ſhalt not ſlee þ is to ſay: bodely ne goſtely this ſynne cryeth vegaunce afore god as wytnelleth the olde lawe & tene w^h therfore ſlee no mā for he þ ſleth

ſhall be ſleyn other bodely or goſtely or both yet they þ treſpaſſe openly muſte be ſleyn by thei þ bere the tēporal ſweyde for b^reking of his zmaūdamēt. There is goſtly mā ſlaughter alſo i many wyſe. One is whan thou hateſt thyne euē cryſtē or zſe^rteſt to wicked thoughtes of thyne owne hert: a nother whā thou lyeſt: bacbyteſt: or flaterreſt i ſynne & wylte not repue hi of his defawtes Alſo thyſelf whan thou wyttyngly dooſt a deadly ſynne: or whā thou haſte the godes of the world & wilt not helpe thy broð at his nede whā thou defraudſte thy neyghbour alſo by falſe weygh^tes meſures: or not payeng þ labo^rres hyere or whan th^rugh negligēce of thyſelfe the ſtate or office þ thou ſtōdeſt i is perillyed or ſpylled therfore ſlee noo mā with hōde tounge ne herte for he þ ſmiteth ſhall be ſmitē & he þ bacbyteth or ſclaūd^reth is a māſleer & for hē þ

Quattuor sermones.

curse it is sayd: cursed be he
 þ̄ pruely smiteth þ̄ cursyth
 warpeth oꝝ wylleth vegaũ
 ce on his euē cristē The. vi. b
 2maũdement is thou shalt
 do no lecherp: this cursed si
 ne defo wleth: bothe. body &
 soule: & of all other most ple
 seth the deuyll: for i other si
 nel he most cominly gethet
 but one & in this atte he le
 seth t wo oꝝ moo. For this si
 ne god almyghty oftē hath
 take grete vengauce. In so
 moche þ̄ all þ̄ world he dꝛo
 wned saue. viii. plones alo
 ne: & for this syne he made
 synke vnto helle the fyue cy
 tees of lodō. The deuyll in
 this syne tēpteth in many
 maners. Fyꝛst by folily lo
 kīg aft̄ by ihoneste woꝛdes
 thēne i fowle touchīg & kil
 syng & so to the dede & this
 sygte is the firste darte þ̄ thi
 se lechours sekē therfore ye
 wimē aray ye not yoursel
 fe to nyce to be seē of folys
 though ye haue no wyl to
 syne yourselfe. For your ny
 ce arape & countenaũce ben
 cause of many soulis dāna

cyō: for þ̄ whiche ye sall aſ
 were atte the highe dape of
 dome sayth salomō: but ye
 amēde you here. Therfore
 nother by coutenaũce ne a
 ray stere ye man to syne ne
 haue not your vilage pop
 ped ne your here pulled oꝝ
 crowleth nother your fa
 ces colowꝛed: ne your hede
 hye oꝝ wyde laped with cost
 le w kercheues: ne your bo
 dy to curpous in clothynge
 ne nyce in shap but after þ̄
 couſeyle of saynt poule lete
 your arape be shame fast
 nes heelig your hedes with
 your here: oꝝ with a kerchef
 to couer your shame th̄ sa
 yth saīt poule. This 2maũ
 demēt thēne bꝛekē al tho þ̄
 for flesheli lust bē wedded to
 gyd not kepige thoꝛd of w
 edlock but lyue as bestes
 without discrecyon as the
 flesshe moueth hē. And for
 this syne the. vii. hubādes
 of sara were strāgled with
 the dꝛupll therfore ye þ̄ be w
 edded be waze þ̄ no suche thi
 ges be do wherby þ̄ 2ceptiō
 of byꝛthe myghte be letted.

Quattuor sermones.

For he þ̄ doth other wyse w-
pfully thā kīde askyþ syn-
neth most dedely in þ̄ synne
For. v. causes a mā taketh
his wyfe One is cause of ge-
neraciō ād thēne it is no si-
ne a nother cau is of peldin-
ge of dette: & thēne he sp̄neth
not but rather deseruet me-
de A nother is for esche wi-
ge of more sp̄ne as whā he
is icōtynēt: & may not kepe
hīselfe: & thēne it is venyall
sp̄ne as sayth saīt Austī. A
nother cause is sullfplynge
of lechery: as whā a mā v-
seth hote metes & drynkes:
medycyne or sp̄ces ād soo
ēforceth hīselfe to be mygh-
tyer to fullfille the sp̄ne of le-
chery: thēne. I trowe sayth
he it is dedely sp̄ne. The syf
the cause is: whan he kno-
weth her apēst kīde: & that
is moost dedely: therfore to
you þ̄ bē wedded saīt grego-
rye sayth th̄ Studyche of
you soo to please your ma-
ke: þ̄ there with ye dysplese
not your maker. The. vii.
cōmaūdemēt is. thou shalt

not stele In this is forbodē
all māer of wōge takynge
withholdynge or withdra-
wynge of onymēnis goodes
q̄cke or dete As robbynge: re-
upng: slepyghtis & disceptis:
begplyng i byēg or sellynge
symony: vlcery: extorcyō w-
ith all theyr b̄aūches. All þ̄
thus desyre to be riche sayth
saīt poule: they falle i to the
snare of the deuyll: & depe dā-
pnaciō of theyr soules And
the pphete sayth also to the
ym that falsly purchasen &
makē grete byldigis. woo-
vnto you sayth he þ̄ with
wōg byldē house to house
& felde to felde: ād sayē that
ryghte is wōg: & wōge is
ryght: ād to crafty mē ād la-
bozers saite poule biddeth þ̄
they do trulpy theyr labour:
withoute slouth or ell' they
do thefte: ād noo mā withol-
de þ̄ labozer shire: for þ̄ crieth
vēgaūce tofore god: ād i es-
pecial thise that folowē vlc-
ery: whā thou leneste moito
thē þ̄ haue nede for a certein
winige atte the tymes &c.

Quattuor sermones.

And for the lendingge other
thou takest seruice: present
or gyftes. A nother whan
thou lenest it: for the halfe
wynnige: he to praeie þe hole
þe thou lenest it to thought
all be lost. A nother whan
thou byest a thyng for mo-
che lesse thēne it is worthe
a nother whan thou sellest
thy chaffare þe derer for þe lo-
ne: a nother whā thou hast
a thige to fore þe time as cor-
ne or it be ripe a nother w-
han thou takest þe beste of a
poure mā with this cōdiciō
þe it deye: it shall dey to þe po-
ure mā: & not to the: so say-
th parpsiēs therfore vse le-
full chaffre: & wine withou-
te subtylte or slepyght as
moche as thou maist but þe
þe is resonable to thi sustena-
ūce after thin estate is de w:
this despyred þe wyle mā of
our lord whan he sayd: ne-
ther riches ne pouerte lord
gyue me onely lord: þe is ne-
cessary to my lyuelode The
viii. is thou shalt here: no
fals wytnesse In this is for

boden all maner of synnis:
cōspyracy: & for swerig w-
herby þe thy neyghbour le-
syn his catell: frendshyp or
good: all suche be called: the
childre of þe deuyll: for they
put out trowth: & bryge in
fals hede: put out crist: & bryg
i the dedeuyll: lyenge ston-
deth not. onely i false wo-
des: but also i fals werkes:
& yf thou be a cristē mā lyue
theraft: or elles thou lyste.
There be thre maner of ley-
ēges one is whā thou lyste
with full purpose to hurte
thy nyghbour & thēne it is
dedely synne A nother is w-
han thou lyste to feynder thy
nyghbour i a trowth & thēne
it is not so moche sine The
thirde is whā thou lyste for
the dysporte of hē þe be abou-
te the not wyllige to hindre
ony pson thise. ii. bē veny-
al but thou haue hē i custo-
me: therfore be: ware of all
maer noflyēges: & noter for
hate nor for mede beze noo
fals wytnes The ix is thou
shalte not desyre thy neygh-

Quattuor sermones

bours wif. In the. vii. 2ma
 ſidemete god forbedeth the
 dede of lechery: & they desire
 In tokē þ̄ they bothe bē de-
 dely ſynne yet ſōe wene but
 they do the dede it is noſp̄ne:
 criſte therfore wylig all ſu-
 che to be clene withi & wit-
 hout bothe i body & i ſoule ſa-
 yth this: all þ̄ ſene a womā
 to the couetyſe of theyꝝ luſt
 they dolechery wit her i the-
 yꝝ herte: & thus by ſhewde
 thoughtys: mā is of tymes
 departed frō god: yet ſaynt
 Bꝛygyt i her viſyōs ſayth.
 But yf euell thoughtis ſōti-
 me cā to mā: he ſhold wene
 hiſelfe rather a ſigel: thā mā
 And ſoo al euyl thig cōeth
 of hiſelfe: & nōe of god Ther-
 fore þ̄ mā ſholde vnderſtōde
 the infirmyte þ̄ he hathe co-
 meth of hiſelfe: & the ſtrēg-
 the þ̄ he hath of god: it is ne-
 ceſſary: þ̄ he ſuffreth ſōtyme
 of þ̄ grete merci of god to be
 tēpted with euyl thoughtis
 To the whiche yf he conſēt
 not ben a purgacyon to his
 ſoule & a keper of his vtues

therfore whā ſhewd thou-
 ghtis cōe to the wiſtōde the
 fyrſt ſubgeſtyō: and lete thy
 ſoule al way ſoolabour that
 he ſlētē not to delyte in thei
 And thēne haue mynde the
 bytter paynes that criſt for
 the ſuffred: & the dles bliſſe
 of the Joye of heuen that
 thou muſt leſe yf thou ſlētē
 to hē: and þ̄ bytt paynes of
 hell alſo that thou ſhalt ha-
 ue: yf thou dey i hē. And yf
 thou thus doo: thēne ſhalt
 thou haue i mynd thy laſte
 ende. And neuer doo ſp̄ne.
 The. x. 2ma undemēt & the
 laſt is: thou ſhalte not deſire
 thy neyghboures thig: hou-
 ſe lōde: ore aſſe: nother noo-
 thige: þ̄ is his For ſuche deſi-
 res of couetiſe: as ſcripture
 makyth mēciō Balaā: na-
 cor: ananyas: gielſy: achab:
 Jeſabel & many otheꝝ felle
 to grete miſcheef both of bo-
 dy & of ſoule: therfore be ye
 well ware of all ſuche falſ
 deſyre. And take no mānis
 good ayenſt his wyll: leſt it
 falle to you as it dyde to the

Quattuor sermones.

& thiike also that wythoute
satisfactiō: or hauig wyll to
amēde þ̄ therof the pope: ne
nōe by hī may dispēce with
the: & yet thou lītdeste accur
sed of alle hōly chirche in þ̄
grete sētēce iiii. tymes i the
pere: what shal al suche fall
desires thēne p̄fite þ̄ whan
the curse of god shal th̄ abi
de on the: thē is nomā that
dredeth te curse of god now
but whā crist shal say at the
day of dōe the scripture ma
keth mēcpō of. Goo ye cur
sed i to euerlastyngge fyre of
helle. thēne shal they bothe
drede it & fele it. For this wo
orde: goo ye cursed: shall be
more payneful as doctours
saien than the paynes of a
thousāde helles: though they
wē all gadzed in to one alle
thise. x. behestes bē brough
te i to. ii. of the gospell: þ̄ is:
loue god aboue al thig & th̄
nepghbour as thyselſe. First
thou shalt loue god with al
th̄ hert þ̄ noo thig benerer
th̄ herte thēne god: i al th̄
soule þ̄ thou suffre no synne
abide withi th̄ soule for the

loue of god: & with al th̄ mī
de þ̄ thou spare not for mis
cheef to please god. Th̄ nep
bour also as thyselſe i good
& not euill: as moche as thi
selſe i helte i syknesse i welte
& in woo. Th̄ for loue thou
shalte kepe goddis zmaūde
mēt & not onely for drede of
payne: these zmaūdemētis
sholde eche mā telle: & teche
his childrē. And th̄ bad our
lord to moyses: thise wordes
sayde he þ̄ wiche. I take hē
this daye shal: be i th̄ herte
thou shalt telle hē to th̄ so
nes: & thiike on hē: slepyng:
wakynge: sytting: & goyng:
thou shalt bynde thei as a
lygne to th̄ honde & wypte
thē on the dores & lyncernis
of th̄ ho: & shal rule al th̄
thoughte wordes & dedes þ̄
up & aperte i eche plache by
thysle zmaūdemētes of god
forgete not thysle wordes
sayth he ne falle they not
fro th̄ herte all þ̄ dayes of
thi lyfe: th̄ gouerne ye your
re mayny sayth saūt Austī.
for as we thus speke to you
here in the chirche soo shol

Quattuor sermones

te ye to yours at home. that
ye mo to yeue true rekenig
to god of thei þ be subgettis
to you: and telle hē sayth he
the loue: & swetnes of heuē
ly thynges & the grete byt-
ternes of helle: for ye shal aſ-
we for thei atte þ streyt day
of dome: & couſeyle thei all þ
they be not negligent in no
wyſe to lerne theſe gmaūde-
mētis for drede of his ſentē-
ce þ foloweth yf thou wylt
not here the voyſ of thy loz-
de god ſayth he: that thou
kepeſt doo his gmaūdemē-
tis all thyſe curſes ſhall cōe
to the & take the thou ſhalte
be curſed i cytee in felde cur-
ſed ſhall be thy reſpōs: the
frute of thy body: þ frute of
thy lōde the droues of thyne
oxē & þ flockis of thy ſheep
thou ſhalte be curſed in the
gooyng in & gooyng out:
thou ſhalte be ſmyt wit hū-
ger: ſyknes: & peſtylēce: w-
ith addrys: with fyre: with
here: with corrupt ayre all
theſe he ſayth ſhall purſue
the & thou ſhalt peryſſhe.

And yf thou wylt hē þ voyſ
of our lozde: þ thou lerneſt ke-
pe his gmaūdemētis: he ſhal
make þ hepe: thā al the dw-
ellyng i erthe. And all theſe
blessynges ſhall cōe to þ & ta-
ke the thou ſhalte be bleſſid
i cytee & i felde: i frute of thy
boay: & frute of þ lōde: i floc-
kis of thy ſheep: & drouyl of
thy beſtis: i thy bernis: & in
thy cellers i thy gooig in: & i
thy gooig out: & i al the wer-
kis of hōdis ſoo that euery
man ſhal ſee þ the name of
god is called vpon the & they
ſhall drede þ I ſhall gyue:
the rayne i tyme ſayth he:
therth ſhal bzige forth the his
ſede: trees ſhal be tplete wit
frute: thou ſhalte haue peas
in thy cōutree: & thou ſhalte
ſlepe: & now mā ſhal fere: al
theſe bleſſigis ſhall take the
yf thou lerneſt kepe his gma-
ūdemētis: therfore haue mīde
i the pceptis of god: & in his
byddigys be ye moſt beſy.
For yf thou kepe hem they
ſhall kepe the: & bzig the to
bliſſe that neuer ſhall haue

(ēd. a.)

Quattuor sermones.



he four
th thig
that
thou
sholde
ste kno
we
god by : is the seven sacra-
mētis of holy chirche whyp-
che be mynystrid to the pe-
ople of the persōs ād prestes
þ haue power therto of the
whiche fyue: the fyrste: that
is baptesme: cōfirmacyon:
chryste: how sell: & anoynt-
tyng. are euery mā ād wo-
mā holde to do: in payne of
cursyng: i certeyn tyme as
the lawe yeueth. Thother
two maye noo mā takē as
order ād wedlok but at his
owne wyll Thise sacramē-
tis toke theyr begynnynge
of the gracious welle of the
syde of our lord Iesu crist in
his passyō for right as out
of Adamis syde: whyle he
slept was takē out a rybbe
þeue was made of ryght so
at the deth of oure lord the
re rāne oute of his syde bo-

the blood & water by vtrue of
whiche passyō the sacramē-
tis of holy chirche toke fyr-
ste theyr strengthe: & theyr be-
gynnynge. The first sacra-
mēte is baptesme: i whiche
oryginal synne that we be
borne in: & all other synnes
þ we be defyled with they
be wasshen a waye thugh
the passyō of crist & ther w-
ich is be taken vs the fapth
and byleue of holy chirche.
withoute whiche thē ma-
ye noo mā be saued. Ther-
fore it is cōmaūded þ euery
cristē womā that seleth her
quyck with chylde to kepe
her frō heuyng & shouyge:
grete traueple & fallynge et
other myscheues that shold
myscheue þ childes lyfe: & so
be losse body & soule. And þ
eche woman by fore her tra-
ueple of childe cōe to chirche
& take chryste & housell: for
peryl of deth þ myghte falle
i the byrthe. Also the myd-
wife thou þ be aboute the
childe: yfit be i peryl of deth
sholde cristē it on this wyse

Quattuor sermones.

I cristē the in the nāe of the
 fad & of the sone & of the holi
 ghost. And thēne sprig the
 child with wat & þ thou for
 gete not these wordes I cri
 stē the. & pf it be cristened in
 this maner atte hōe It shal
 not be cristened aft sone at
 chirche. For þ wē a grete pe
 ryll as to naye god & sones
 bpō þ rod And pf it lyeue aft
 this cristenig at hōe bzige it
 to þ chirche & there it shal ha
 ue & alle þ hole serupce þ it la
 cketh. In tyme of peryll of
 deth fad & mod may cristen
 theyz owne children with
 out harmig of theyz spo w
 sehode Godfaders & godmo
 ders bē bozo wis tofore god
 for their god childre & therfo
 re they bē boude to teche the
 ym to loue ryght wylnes
 charyte: & castyte: to kepe
 hē frō dedely spie & specyal
 ly to teche thē the cōmāūda
 mētis & bpleue. A mā & his
 wyff shold not fōge atones
 to a childe at the fōtestoō ne
 hē that fōgith to hit: thē sall
 not fōge to it at thezfermīg

but atte ned: fad ne mod ne
 nozysle: ne none other shold
 suffre noo yōge child by thei
 at bed whiles they slepe: ne
 p̄sse thei faste i cradell. ne suf
 fre hē lye slepig ne wakige
 without a keper ¶ Thē is
 goostly kynrede: thzugh fō
 gpng of childerne: at the fō
 testoon: on. ix. wyfes. One
 is bet wene the chylde & the
 godfad. A nother bet wene
 þ children of the godfaders
 A nother by the childe & the
 wyffe of þ godfads flesshly
 knowē tofore A nother bet
 wix the god fad & the fad of
 hi þ is cristened. A nother
 bet wix the p̄st & the childe þ
 is baptysed. A nother bet
 wix the childe & the children
 of hi þ baptiset A nother bet
 wix hi þ baptiseth & the wif
 fe of hi þ baptised fyrst I k
 nowē. A nother bit wene
 the baptiser & the mod of hi
 þ is baptised Thē bē also ix
 afoze the bisskop at the zfer
 mige i the same forme thise
 lettē spo wsehode not made
 & for both spo wsehode made

Quattuor sermones.

The secōde sacramēt is cōfirmaciō of the bissshop this is a maner of a noyntynge in the forhede by the hādis of the bysshop: wherby the holy goost gyueth strength apēst the feblenes of syne of our forn fad: with a marke spressyd to y soule wherby thou shalt knowlege y fayth and loue of criste. To this euery cristē mā and womā be bounde to bynge theyr children as soone: as they may: namely or thei be a yere of age for they shal haue the more grace of lyste. And the more blyssē i dede and those that be not 2fermed: mo: w not receyue nōe other sacramēte. Noether they shal not washe hede nor forhede iii. dayes aft for the reuerēce of y holy oyle. The thirde sacramēt is chryste ofte pēnaunce to the whiche euery mā & womā is boūde andōe as they cā resonable wit atte. xii. yere euery yere clene to be shypuen onys atte the lest at theyr owne curate. y

this may euery daye see of all the synes y euer they dyden or can thynke vpo that whan they loke on hē: they may haue more shame and drede i theyr hertes of theyr synne wher thurgh by the grace of god thei mo w leue theyr syne yet not with stōdying y ye bē bounde ouer a yere to shewe your chryfte to your owne curate: & yf there ben ony of you y haue more affectyon to a nother thā to me lete witte to whō & where: & he shall haue ryghte good leue: & cristis blesyng & myn Soo y he doo it in noo disceyte of his owne soule as to hyde his syne frome to that etēt he myght y lēger abyde therin as some done and haue done many yeres. for I knowe more of theyr cōseylle than they wene that I doo: or wyl I dyde Suche belyke thadder that hydet his venyn in pryue places or he wolde engēder with the lāpze & aft he toznerh and taketh it vp ayē:

Quattuor sermones.

Th^o some of you ones a pe-
re or ye cōe to your curate.
ye caste oute the venym of
your syñe atte pardōs & o-
ther pūy places & anōe aft.
Ester ye take it vp ayē. Als
theste auoutry & suche othez
ād bē worse aft thā ye were
afore ye y this done begyle
yourselfe: & nede grete pena-
ūce Had Judas whā he be-
traped Criste tolde his syñe
to his true herdmā: as he di-
de to caphas: & pplat: and
suche other whā he sayd: I
haue syñed betrayēg right
wys blood he hadde be sa-
ued. For they toke none he-
de therto: but sayd: what is
that to vs Aupse the as w-
ho sayth we haue noo cure
of the. Righte soo th^o I tro-
we & some of you wente to
your owne herdmā whan
ye go to other thēne sholde
bribery stolē godes & suche
other be restored. And ad-
uoutry & other cursed syñes
be th^o destroyed. I save not
this for noo desire y I haue
to here your shypfte: for it is

but a payne to me saue for
charge y I haue of your sou-
les. For I had leuer myn-
stre all the sacramētis that
lōgē to myn office fourty ty-
mes thā y ones. But I do
it for to destroye the fals sub-
tylte y ye vse i shypfte apēst
the helte of poure soules ād
so god helpe me. Also whā
thou comest to shriste thou
shalte cōe wit grete sorow
of herte & mekely knele to the
prest as to hī y is in goddis
stede & tell hem hooly how
thou hast mysgouerned thy
lyfe & be in full wyll to do so
nomore & hertly do thy pe-
naūce ēpoynded the therfore
& ellis it is noo shriste. But
many thē ben y set nought
by her penaūce doynges: so y
they haue tolde her synne to
the prest & suche begyle hēsel-
fe: for the very sacramēte of
shrist hāget specyalli i hye
bynges: without whiche
thou mayst not be trouly
shriue: & y is sorow of herte
shriste of mouth & penaūce
doynges for though thou be-

Quattuor sermones

sorp for thin synne & shypue
 that not it auayleth not: &
 though thou shypue the &
 make not a seth ne do thi pe
 naunce therfore it is nou
 ghte. For wyte well thou
 mapste: yf thou sholdeste re
 ke with a mā and at the de
 of thy rykenynge thou woz
 re. xx. li. in his dette Right
 so thou shypueste the & ma
 kest rekenynge with the
 prest in godd stede but thou
 make a seth therfore & pay
 thy dette with penaunce do
 ynge: it is nought: for it is
 a token y thou art not sorp
 for thy synne And yf thou
 be not sorp therfore as I sa
 yd tofore thy shypste it is
 nought and so thou sinest ay
 enst the holy goost whiche
 is most perylous synne y is
 therfore yf thou wylt haue
 the blys of heuē: doo thy pe
 naunce & thēne shalt thou ha
 ue pardō & forgiuenes of the
 synnes For i thise thre wor
 des: 2 tryciō: cōfessiō: & satisf
 factiō: stōdeth all the vertue
 of pardō i this worlde Dur

lady saic mary i the vpsyds
 of y holy woman saic bry
 gyt: telleth whā pardō ppy
 teth & whā not sayēg y he y
 cometh to pardō & hath full
 wyl aff to leue synnes & to re
 store y he hath wōgfully
 takē not wyllyg to wyne
 a penny aff with wōg ne
 fallshede nor to lyue ony day
 lēger thā god wold he dyde
 In psperte & aduersyte to
 submitte his wyl to goddis
 wyl: & to flee worshyp & frēd
 shyp of this worlde He shal
 haue pardō & remissiō of syn
 ne: & is lyke to the angell of
 god i the syght of god. But
 she sayth: he y vpsyteth her
 for remission & pardō of syn
 nes: & hath no wyl to leue
 his olde vanytees ne his i
 ordinat affectiō: but kepeth
 styll his wōng getyngis:
 fals decepte: & subtyltees: &
 also loueth the worlde i him
 selfe & other. And wyl not
 flee shrewd customes ne re
 strein his fleshe frō supfluy
 tes Right noughte auayle
 him pardō ne indulgēce: &

Quattuor sermones.

With this accordeth saynt
gregory whē he sayth th^o.
Thou makeste neuer satisf
factyō for thy synne sayth he
but yf thou fere of thy synne
Euery body wyl desyre pa
dō but fewe or none wyl do
y they shold haue pdon fore
but trugh trust & colour of y
pdō they do many a cursed
synne & do synne vpon truste
therof other ony god dede it
is a grete synne of pride for
be thou neuer soful of good
vertues vnkynndnes to thi
god may destroy al those v
tues More vnkidnes thou
mayst not shew thenne for
to displese god wylfully:
therfore flee suche vnkynnd
nes And thynke y the more
acceptable that thou arte
to god throughty good lyuig
the more chpable thou shalt
be yf thou retozne ayen to si
ne It is a slepyder hop sayth
saie Austyn whā a mā syn
neth vpon truste to be saued
He y soo doth he nother dre
deth ne loueth god So that
it is more ppytable to holde

thy selfe feble & lowe: thā to
beholde strōge ād for feble
nes fale ād be losse teryfore ta
ke hede what goodnesse god
putteth i the And thāke hi
& pray hi of 2tinuāce & do no
sine vpon trust of pdon nor of
ony other good dedes. The
fourthe is the holy sacramē
te of the ault the whiche is
cristis owne body: his flesh
he & blood in forme of brede
the sāt y was borne of the
virgyne mary & doō on the
rood. this is made thzugh
the vertue of godd worde
of the that prest hath po
wer: wyche power: nother ā
gel ne archāgel had but oō
ly mā in mynde of himselfe
This sacrament is euery
mā & womā bounde by the
lawe ones a pere as atte e
ster: yf he be xiiii. peres of a
ge & haue discretiō to recey
ue it: whan they ben with
shyft & penaunce made cle
ne of theyr synnes: & elles to
be putte out of the chyrche: &
of cristen beriellis: but yf it
be for syknes or for some o

Quattuor sermones.

ther resonable cause: wiche
cause he muste certifie his
curate of ffor he that vnw-
orthely: receyued his sacra-
mēt: he receyueth his dāna-
ciō Also as oftē as ony mā
seeth that body atte masse:
or borne aboute to y seke. he
shal deuotely knele downe
& saye his pat n̄r: or some o-
ther good praye: i worshyp
of his souerayne lord. Also
ye shal vnderstonde: that the
drynke y ye receyue i the ca-
lyce aft poure howsel is no
sacramente: but water to
brynge the lyghtlyer the sa-
cramēte in to body. But in
fourme of brede it is hole
godd body in fleshe & blood
Therfore thou shalte take
it in as hole as thou mayst:
lest ony parte abyde in thy
teth ffor in the lest parte is
hole goddis body that day
thou herest thy masse: god
graunteth thy nedefull & la-
wful thingis that day ydle
othes and forgotten synnes
ben forgyuē: that daie thou
shalte not lese thy eye sight

ne depe i sode deth ne the ty-
me of the masse thou shalt
not were aged Every stepe
thyder warde & home war-
de: an angell shal reken Le-
wed mē & wommē to dis-
pute of this sacramēte are
vutterly forboden: for it is p-
nough to then to byleue as
holy chirche techeth theim
The v. sacramēt is ānoiti-
ge of seke mē the wiche op-
le halo wed of a bisshop & mi-
nistred by p̄stes to thei y be
of lawfull age: i grete peryl
of dethe. In lyghtnes & aba-
tice of thei synnes: yf god
wyll that they lyue And in
forgyuing of they venyal si-
nes & relefig of they pay-
ne yf thei shal die So that
this sacramēte may be gyuē
as ofte as nedeth to euery
mā & womā that be i poite
of dethe The. vi. sacramēt is
holy orders: wiche noo mā
may take but at his owne
wyll. this gyueth po wer to
theym y taketh it to serue i
holy chirche aft thei estate
is as to hī that taketh the
(order of

Quattuor sermones

presthode: for to make the sacramente of cristis flesshe & his blood & for to mynyster other sacramētis to the people. Thise mulste haue they: crownes shauen. they: hēdes cōsured & they: clothes honestly shapē. as salet to they: estate: & namely i holy chirche. They mulste also in the q̄re rede & syng with clēnes of ȝscypēce: & grete deuociō of soule: not ouerhyppynge ne mōblyng ne mysyng: of vanytes: not medelinge with lewde: ne vnchryste tydynge: ne inhoneste cōicacyō: not comyng to late to goddis seruyce ne goyng out be fore the ende: without a resonable cause. not gromyng ne slōbryng ne sparyng they: voys but shewyng out the voys of the holy goost with soun & hole speche & thus sayd saint bernard. they must also dispose theym to saye masse yf they may. And thereto they be boūde. For saint bernard sayth i the p̄sone of oure lord

de to euery man thus haue I not made the: & yēue y power to make me. & to offre my sone Incarnate tofore the fader of saluacyō of the world. yf thou haue power to syng & syngest not sayth he: thou benymeste the angells in heuen they: Joye: thou benymeste mākynde traueylling: in erthe they: helpe & grace. & thou benymest the soules that aren i grete paynes in purgatory they: rest & they: forgyuenesse. Thise bē heuy wordes & lryll thought on: with many of vs. saynte Austyne sayth how worshypfull is the dygnyte of presthode sayth he betwix whose hōdes the sone of god as in his moders wōbe was Incarnat. How blessyd bē p̄stis sayth he: yf they p̄stelypue. how heuēly a mystery is that sayth he. yf by the workyng of the fader & sone & holy gooste the s̄ae god that is i heuē the same & the selfe is i your hōdis i the sacramēt.

Quattuor sermones

Therefore sayth our lord be
 ye holy. for I am holy. A ri-
 ghtfull lyffe to you is neces-
 sary sayth saint austyne ther-
 fore ye muste soolyue. see y^e
 pouze life accorde with youz
 nae. So that yf your order
 be holy: lete your zuefacyō
 be the same And yf mē saye
 well of you saythe he. see
 that your wekes bere wit-
 nesse of the same & this is
 for vs p̄stis. The. vii. sacra-
 mēt is wedlocke for the wi-
 che the banis muste ben as-
 ked thries in holy chirche.
 This is a lawful knyttige
 togyd of mā & womā i four
 me of holy chirche by assēt
 of thei bothe: for to be togid
 i the lawe of god. And ne-
 uer to departe whiles their
 lyues lastē. In remissyō of
 synnes: & getyng of grace:
 whā it is takē for a true en-
 tēt: for though there be noo
 trouht plyghte nor fleyshly
 dede done: yf they ben of
 full age: & accorde i hertes
 togyder tofore god: they be
 wyffe & husbōde Alle preuy

couenantes i trouhte plygh-
 tyng: & for warde makyng
 withoute assēt of frēdes & d
 knowelege: arē forbode All
 suche that make or be there
 atte: bē i greete peyrl of sou-
 le Also is forbode y^e noo wed-
 ded man & womā one wit-
 hout that others assēt ma-
 ke vo we of chastite: pilgry-
 mage nor fastige. For yf the
 wyffe a vo we: the husbōde
 atte the fyrste wittige may
 forbode it but yf he cōsēt &
 suffre it wityngly: after the
 fyrst knowyng: the mā syn-
 neth not: for the wif had no
 power of her owne body
 but the husbōde. And if the
 mā absteyne hī frō hīs wyf-
 fe by suche wyse without
 the wyll of his wyffe: & she
 gyue hī noo leue he is cause
 of her synne. And the wyffe
 is i the same caas yf she doo
 the same to her husbonde.
 ¶ The seuē dedes of merci
 The firste thyng that thou
 sholdeste knowe god by: ar-
 re the seuē dedes of mercy:
 the wiche eueri mā is bound

Quattuor sermones

by the byddige of god to ful
 fyll: & to doo to his power: &
 is to save. Fede the hūgry:
 geue drynke to the thursty:
 clothe the naked: herbero-
 we the houseles: visyte the
 seke. deliure prysoners: & be
 ryte & pouer whā they bē de-
 re: thise bē nedeful to vs: ple
 syng to god & helpynge to
 body & soule of all thei & dōe
 thei. Therfore saythe criste
 geue & it shal be geue to you
 Almesse saith saint Austyn
 is a holy thige. For it e crea-
 seth & thou haste: lesseth thy
 spñes It multipliyeth thy ee-
 res. And nobled the mynde
 It lēgeth the termes & clē-
 seth alle thige It delyureth
 the frō dethe. And Joyne-
 the to angelis: & departeth
 the frō deuyllis. & is a walle
 iexpugnable aboute thi sou-
 le therfore giue almesse: & all
 thigis shal be clene to you.
 Thre thiges he muste syde
 that shal geue almesse first
 who & asketh it. what he as-
 keth & wherfore. fyrst I say
 that god asketh it: for he lo-

ueth so moche pouer mētat
 what ye doo to thei i his nāe
 he hold it done to hīselfe he
 asketh his ād not oures. Dd
 saith al thiges bē thy lordis
 ād that we take of thy hon-
 dis we haue geue the he as-
 keth is vs not for to geue it
 hī but to lene it hī wherfore
 he wyll yelde an hōdred fol-
 de ād the blisse of heuē wher-
 fore sayth saīc gregory. Po-
 uer mē shal not be dispiseth
 but prayed as faders. And
 he & geueth the pouer shal
 not be pouer sayth salomō.
 And he that stoppeth his e-
 res frō the crye of the poure
 shal crye and not be herde.
 Therfore to all that aske
 thise he & asketh vnrighful-
 ly geue it not & he asketh
 but that the better is. And
 that is correctiō Jerome sa-
 yth geue the poure to sustey-
 ne theyr riches. The map
 no mā excuse hī of almes gi-
 uynge for an halfe peny of
 a poure sōtyme more pleyset
 god: thā hūdred sheliges of
 & riche yf thou may not ge-

Quattuor sermones.

ue hi þ̄ gyue hi wordes of cō
forte & what thou gyuest: gy
ue it gladly for þ̄ glad giuer
god loueth There be also se
uē other gostly dedes of mez
cy The firste is teche the vn
cōnyng: that he sauour ri
ghtfully. A nother is: gyue
cōseyle to hi that asketh it
that he werke & doo trully.

The. iii. is chastyse hi that
trespassed: þ̄ is to saue rep̄
ue: or bete: or do other de w
correctiō. The fourth. 2for
te the sorp: as with gyftes:
wordes of cōforte: or suche
other The fiste. forgyue the
ym that trespasse to the.

If or þ̄ thou wilt not forgy
ue thei: god wyl not forgy
ue the. the raūco: & the of
fēce thou muste nedes forp
eue the actiō & the amēdes
be at thy o wne wyl. The
vi. that thou suffre mekely:
whan men trespasse to the:
that they be not the more
p̄ōpte to synne: but that thei
be the more feruēt to doo pe
naūce & good werkis & be
more redy to suffere dyssease

thau to doo it. þ̄ ony mā chi
de the: blame the: rep̄ue the
or do the wōge: kepe sylēce
And sette before a sharpe
worde the childe of suffraū
ce. And thiike þ̄ our lord ie
su criste was bobbet buffe
ted: & spette vpon: & scorned
And euermore he helde his
peas. Therfore what dise
ase falleth to the. byleue it
cōeth to the for synne. And
so thou shalte suffere it. the
lyghtelyer þ̄ thou takest
hede wherfore yt cometh.

The seuēthe is: to praye thi
ne ēnemye And for alle tho
se that be synfull: & þ̄ thou
mayste not helpe thei with
one of thise seuē afoze: pray
god for hē crist sayth loue y
oure ēmyes & doo wel to thei
þ̄ hate you: & pray for theim
that done you p̄secuciō: þ̄ ye
maye be the childre of heuē
And th⁹ may ye fulfyll the
dedis of merci bodeli & gho
ostly. The. vi. thing þ̄ thou
sholdeste know god by: ben
the seuē p̄cipall vtues: þ̄ e
uery mā & womā sholde vse

Quattuor sermones

The fyrste is faith: whiche
is grounde and begynnynge of
oure saluacyō: it stōdeth in
thre thynges In the vnytee of
the godhede i thre psones.
In the māhode of cryste in
the sacramētis of y chirche
This vtrue is nedefull to all
cristē folke For it is the be-
gynynge of all good werkis
Soo that fayth without
good werkis: ne god wer-
kis withoute true faith Ne
without true faith may no
man please god almyghty.
The secōde is hope: this is
a truste by the mercy of god
to be saued. And it stōdeth i
the grace of god: good wer-
kes not oōly to hope i oure
owne good dedes. but i the
ym both togyd For we shal
not hope soo lypell y is cal-
led wāhope. that we shold
hope to haue blyss. yf we
well doo Ne not soo moche
truste i the mercy of god. for
to hope to be saued withou-
te good dedes The thirde is
charyte. this is the ēde and per-
fectiō of alle the cōmaūda-

mētes of god. ¶ And vnder-
stonde in this that thou
loue god aboue all thynges
And thy neyghbour as thy
selfe so that: that one may
not be by loued with out
that other. and th^o sayth saīe
Johā That he y loueth god
he loueth his broder: he that
loueth not his broder whi-
che he maye see. How shold
he loue god. whiche he may-
e not see ¶ The.iiii. ver-
tue is right. wysnes this
is not ellis but a praieng of
de wte to eche thyng that it
de wli longeth to As to god
praylyng & thankynge For
the goodes of kynde fortu-
ne and grace. y he hath gy-
ue the and lente the. And
therof to gyue his parte &
many other benefaytis.
As in preseruyng the from
many myscheues & vengā-
unce that thou haddest fall
in and all day seed many
one falle in. and sholdelle
haply thyself haue falle
In. had not his gracypous
keppynge haue be.

Quattuor sermones.

To thy neyghbour thou must also yelde loue and charite. þi is to saie. that thou do right & reaso to hi i al thige. as thou woldest he dyde to the: and if thou wold he shold be true to the & paye his dettis & begyle the not: with subtyltees and slepyghtes i byeng & selleng doo þi same thohym yf thou woldest also that he were not proud enuyous: wraathfulle: couetyse glotinous: slouthfulle: ne lecherous: be thou the same & thus in all other thynges: as thou woldest thy neyghbour doo to the doo thou to hym: & thenne thou doost ryght wysnes to thy selfe. Also thou muste haue besynes to lerne: & fulfill the wyll of the comaundementes of god and to wythstode synne and shewe lyeuig The fyfth vertue is wysdome this vertue departeth good fro euyl & techeth vs to be war of sleptes: of the worlde: of the fleshe: and of the deuyl And to dyspyse all þi we ma

ye: & of t wo good to chose the better But saynte Austyne sayth: as many one dooth: þi thou muste despyse þi worlde: & hate the fleshe for me where be louers of þi worlde þi but a lytyll whyle agoo were here with vs: the is noo thige lefte of thei but poore & wormis: take hede what they ben now & what they were than they were me as thou art sayth he: they ete: they drake: they laughed: & led they lyfe i erthe: in myrthe & Jolyte: & at a poynt they descended in to helle: what profyte he her vaigloze: they shorte Joye poe of the worlde with all delycatis: luste of the fleshe false riches grete meyny & euyl couetyse: where is the y laughter they playe their pride they booste after alle this lust. How grete payne & sorow: all þi fyl to the mappe falle to the saith he: for thou arte a man of erth as they we: & of the erth thou liuest & to the erthe thou shal

Quattuor sermones

toz ne apē: thise bē the woꝝ
des of the holy doctour saic
Austyn This remēbraūce
shall make you wylle: and
hardy to dispyse poure ēmp
es: the world & fleshe: & the
deuyll. saynt Asider sayth &
thē is noo thing better thā
wysdome: ne no thig swet
ter & lustyer thā knowlege:
noo thig woꝝse than lewde
nes: therfore know thou
what thou shalte flee: & w
hed thou shalte go. Loue
wysdō: & it shall be shew
ed to the: & hit shall cōe to
the be hely there about: & d
it shall lerne the. The vi. V
tue is strenght This make
th a mā myghty & hardy
to withstonde many grete
myscheues for the loue of
god. For it stōdeth i suffrig
pacyētly aduersite: & meke
ly to take prosperyte & to suf
fre euēly: bothe wele & woo:
& our hertes be not to hve
for no welfare ne to moche
vnd for none euylfare. But
to be strōge apenst our soon
both of body & soule & noo tē

ptacyō make vs falle: ne sa
ple i oure sayth apenst god
almighty: The vii. Vtue is
mesure: whiche is a meane
betwene to moche & to lityll
And it stōdeth i takige suffi
ciētly & nedeth And refusig
vtterly &: that is to moche
or to lityll. The viii. thyng &
the laste that thou sholdest
know god by: is & seuē de
dely synnes: & al mē sholde
refuse. For eche of thei is an
euē waye to helle therfore
it is nedefull euery man to
know thei. Therfore sayth
the wise mā: as fro the face
of thaddō fōde to flee synne.
For as the venym of the ad
der sleeth mannis body so
the veni of synne sleeth mā
nis soule. The first synne is
pryde whiche is a lykige or
an hyghnesse of mānis her
te. Of his hyghe estate: or no
blenesse & he hath by fortu
ne: kide: or by grace: or & he
canne passyng a nother: or
hath moze thā a nother. Of
this comith many hrewd
spyes as boostyng backe

Quattuor sermones.

tynge: dyspyte: of thy neygh-
 bour: vnburmes: & pocr-
 sie: proud herig: displeige:
 scoynig: and iobedye: hpe
 hert: gape: araye: pryde: of
 grete kine: & of baynglory:
 blodnesse of synne: boistig of
 good dedes. & auauyng of
 euill dedes. Indignacyon
 shalesse psumptō & stourdy-
 nes: & is worst of all other
 And soo saith saith Austyne
 that none is worse nor mo-
 re dāpnable synne than is
 the synne of pryde. In this
 be they gyleth & lyll not to
 be repeneed of they synnes
 ne to here of they defautes:
 but anone with a grete sto-
 dyne as a galled horse & is
 touched on the sore wiche
 ad wyreth And seke how
 they may maite suche lewd-
 nes of synne Th^o dyde not
 kyng Dauid whā Nathan
 the pphete of god cā to hī &
 tolde hym his synne & the
 vengauce that he shold ha-
 ue therfore: he shewed noo
 stourdynes to the prophete
 ne rebuked hī ne chydde: hī

but mekely sayd to our lord
 I haue synned. As who sa-
 yth I am soze for my synne
 I wyll amēde it And thez
 soze god toke a way moche
 of the vengauce & he shold ha-
 ue had for his synne Right
 th^o sholde ye here be repuyd
 of youre synne: mekely cōe
 to your curate: as to the mi-
 nister of god that occupeth
 his stede for the tyme & say-
 syze I knowlege my defa-
 wte & wote wel & I dyde a-
 mys my wyll is to amēde
 it: & soo put a wape stourdy-
 nes & the vengauce that thou
 deseruest therfore This syn-
 ne of pryde sayth gregory is
 rote of all euill For right ne
 were the rote of a tree hyd i
 therth there sholde no braū-
 che spryng oute therof. Ri-
 ght soo ne were pride roted
 in thyne hert: there shold no
 braunches of synne breke
 oute therof. For thus w-
 as lucyfer: & was the say-
 rest angell in heuen: made
 the foulest denyll in hell.
 Also those: dathan. & abyron

Quattuor sermones

& they? felyshyp they rose a
 penste moyses & aaron of gre
 te pryde And therfore the er
 the opened: and swolowed
 theynt alle quykke do wne
 to helle Also the peple of A
 nyue for they? grete bolnes
 se of pryde & they hadde in
 they? hertes to tourne aye
 to: they? sinnes: there we a
 hōdred score thousande pe
 ple: as the byble reherseth &
 she weth destroyed: by bode
 ly ēmpes therfore euey mā
 be ware of this synne: & wy
 sely lōke in the myrrour of
 mekenes for & techeth him
 what he was: is & shall be.
 Fyfte cōsyder & thou were
 made of so wole stynkig sty
 met fylche of the synne of le
 chery: born of the mod w
 ith grete sorow we: & payn no
 rysshed with grete labour &
 anger: & kepte with grete
 drede: & now thou arte but
 a sacke of foule dunge. & no
 swetnes nor frute cometh
 of trees leues cometh flow
 res & frute: & of the lyce npt
 is & fleen Of herbes also co

meth sote smellis: & of the
 aboue: benethe & al other p
 tyes: but stynkig fylch: & af
 ter the ēde thou shalt be w
 ormes mete: & torne aye
 to erth: tyll the day of dome
 & thy body & soule shall ryse a
 gayne That daie saith ma
 lachy shall bēne as hote as
 a furnes of fyre: & all proud
 men shall be as stoble whi
 che shall be there so brenth
 that there shall be nother
 rothe nor rynde. Therfore
 sayth Jsyder: by mekenes
 make thyselfe leest & lowest
 of all other: streche not for
 the thy wigis of pryde: by
 boost of enhaunsyng thyselfe
 for the lesse thou setest by
 thyselfe saith he: & more god
 setteth by the Be shamfast
 in chere: & dismayed to lōke
 proudly for shame of the
 synne: walke with a lowe
 chere & meke mod & sadde
 vylage In hyge worshyp
 haue grete mekenes: & the
 hyger & thou arte: the me
 ker thou sholdest make thy
 selfe. And thynke how our

Quattuor sermones

Soueraign lord Ihesu meked
hym to the dethe for thy sa-
ke. This is mekenesse and
utter remedie against pryde:
and a sanatyff salve against
al maner myscheues of syn-
ne for it maketh þe to haue
mynde of thy short abyding
here: of the streyte dome þe
thou shal come after: for the
mekenes þe thou shouldest ha-
ue hadde here ¶ The secon-
de synne is enuy & this w-
hā thou art sorry for thy ne-
yghbours welfare: & Joy-
est of his euill fare Of this
wicked synne come many
braunches. One is hatred:
and that is whan thou art
loth to speke or here speken
ony thyng: þe myght torne
thy neyghbour to good. A-
nother is fals demer of de-
dis. ¶ The thirde is bac-
bytige: & þe is to speke euill
behynde: whiche thou ma-
yst not: ne wyl not auowe
afore hi: or though thou spe-
ke not euill thyselfe thou
hast lykynge to be euill spe-
kyng of hym. & so thou syn-

nest dedely for not oonly he
þe speketh euill but also he
that wyl gladly here euill
spoke are in defaute of synne
so that yf there were no be-
rer ther were no bacbytting
ne bacbyter: thefore sayth
Iher. Be not gladde of þe
falle or euill fare of thy ney-
ghbour: lest god torne his
wrath from hym to the et
soo thou shouldest falle in
the same or worse but be glad
to sorow for hym þe is disea-
sed: & euer more mourne his
myscheef as thou wouldest
thyne owne Loue peas out
warde & in warde peas with
all men. & make peas where
hate is flee chydynge: be wa-
re & a waye the occasion of
stryfe: & lyue alway in peas.
Lette noo thyng passe thy
lyppes þe may defoule the e-
res of þe heretofore as vain
wordes is take of vayne con-
science And suche as the wo-
orde is suche is the soule:
therfore besp þe not to speke
þe lyketh but þe: þe nedeth ta-
ke hede what thou spekest:

Quattuor sermones

& what thou spekest not. & both ispekig & not speking be right well waar. For thou mayste not calle apē þ thou hast sayd: putte frothy tōge þ syne of bacbytig & defoyle not thy mouth wyth a nother mannes synne. but be soz of hi: & þ thou bacbitest i a nother. drede it i thyselfe whā thou blamest a nother: thike on thyne owne syne. & loke not on other mennis. For thou shalt neuer bacbyte yf thou wylt behold thyselfe therfore heze ne lystē to none suche tpyeles. For they bē lyke gylty the herer and the bacbit. Desire not to wit þ pteyneth not to the. aske neuer what ony mā dooth: spekith: or sayth leue besynnes: that perteyneth: not to the. And by as grete besynnes amēde thyne owne synne: by as moche as thou beholdeste other mennis. For no man knoweth whete: he be worthy hate or mede. that is for tho say: payne or Joye. For the is many one

semeth to vs righte good: & yet apēst god happily are right noughte: & many one also that semen to vs righte nought: & yet bē to hi ryght dere therfore noo mā deme other. But putte all his Jugemēt & estymacyon in god. Th^o with charyte that is knot of al vtues thou must destroye the fowle synne of ēuye th^o charyte stōdeth in the loue of god: & loue of thy nyghbour. In whyche two all þ law of god abydeth. So that þ one maie not be loued without that other. For yf thou loue god thou wilt haue none other but hem ne thou wylt not take his name i vayne ne breke thy holy dayes: yf thou loue thy neyghbours: thou wylt doo noo māslaughter: ne theste: ne fals wytnes bere: ne lechery: ne desire thy neyghbours wyffe ne his god. This is charite: the fulfillig of goddes loue & thendige of al other good werkis charyte is pacyēt & benygne:

Quattuor sermones

he hath none eue: he wer-
cheth no shre wednes: he lo-
ueth not to be wyth pryde:
he couetith no worldly w-
orshippys he seketh no pro-
pre goodes: he is not wroth:
he thiketh none euill: he Jo-
eth not of wyckydnes but
of trowth: he taketh all thig
mekely: he beleueth al þ god
sayth and hopeth of blyss:
he suffreth al harmes & ne-
uer is disconfyted thorough
godis helpe to abyde longe.
he fallith neuer downe i this
worlde. ne in þ other. he ke-
peth mā i byleue & maketh
hī stable: vnd him werith
obedyēce: & by hī pacyence
ouercometh al wrogis: w-
ithout him no mā pleseth
god: & with hī noo mā peris-
sheth Therefore apēt eue se-
ke charite with grete study:
þ thou mayst haue it i thy ly-
uig: & dwell ppyghtly theri
to thyn endyng. Amen.

The thirde is þ synne of
wrathe: the whiche is wic-
ked steringe of a mānis her-
te wherby he wyll auenge
hiselie vpon his eue cristen

Of this cometh many shre-
wode spyes. as spyghtyng.
chydige. hurtige. betyng.
grutchig. warpēg: & cursi-
ge cruelnes & māslaughter &
despyg of vegaunce: there bē
also other foure i specyal. o-
ne whā thou arte soone mo-
ued. & soone swagyd. and
that is easy. A nother whā
thou art not soone swagyd
& þ is shrewed. The thirde
whā thou art soone meued &
nod soone swaged: & that is
peryllous: the iiii. is long or
thou be meued & soone swa-
ged: & þ is moost easy: therfo-
re aiēste thise brāches thou
must arme þ with the vtrue
of pacyēce & thike what so
row myght falle to þ of thy
wordes & dedes. Thēne put
cristis passiō ad paynes bet-
wene the & suche paines as
he myghte suffre: & soo shall
thi wrathe soōe slake. in iiii
thiges spirituelly it is neces-
sary to haue pacyēce. One
is aiēste thyn eūie: for the
more cruell he is: the more
thou nedest of paciēce & soft
speche for þ slakeht wra-
th.

Quattuor sermones

Therefore yf ony aduersyte
falleth to the: suffre it paciēt
ly wheder thou haue deser
ued it or not: yf thou haue
deserued it thou arte worchi
that or more: yf thou haue
not: thou hast thy rewarde
of cryst: whā he sayth Bles
sed be they y be pacyēt: for
they shal be called y childe
re of god Another whā thy
louerayn correcteth thy de
fautes. thou must be pacy
ēt & drawe in thy hornes of
pyde: as a snayle whā he
is to wched: & so dyde Adā
at the voyes of our lord The
thirde is in losse of thy god
as Job whan all his good
was goon mekely he sayd:
oure lord gaaf it our lorde
hath take it as it lyke hym
So it be done his name be
blessed amen The iiii. is in
spkenesse: for oure lorde sa
yth those that I loue I cha
stise: as the dere mod chasti
seth her childe for takyng of
harne whā it neygheth fy
re or water: right so the fa
der of heuē chastiseth the: to

be ware of fleige a way So
our lord putteth a way fro
the richesse & strengthe: one
by pouerte another by spke
nes y thou sholdest not flee
fro him: therefore be pacyēt
& gatte not apēt y scour
ge of god. forther more: y
thou grutchest y more thou
stereest god apēt y sayth saūt
I syder. The fourth synne
is couetyse: the whiche is a
wzōge desyre that mā hath
to haue ony thyng but yf
he hath right ther to: this
stōdeth i t wo thynges prin
cypally One is whan thou
wzōg fully: purchasest or ge
test ony maner thyng by
sacrelege: symony: stelte: v
surp: or by ony maner fals
hede: or gyle: y worldly mē
vse: whychē: caste alle thei
besinesse soo to couetyse: y
they ne recke how they cōe
to god In this synne be the
y gilty that for mony or o
ther worldly wyppnynges
vse to play at dyce or tables
whiche is vtterly forbode
by holy chirche: for many si

Quattuor sermones.

nes þ cōe therof The fyrst is
for the couetise that thou
hast to wine and to dispoyle
thy felowe And nother is for
þ grete vsury. xii. for. ix. or
double or quite The. iii. is
for ecrease of othes: lesiges:
and many other vayne wor-
des that there be vled i gre-
te despyte of god and his fayth
The fourth is euill esample:
þ thou yeuest to other that
beholde the The fyfte is le-
sige of tyme i whiche thou
myghtest haue wrought
many good werkis The six-
te is despyte and disobedyence
that thou doost to thy mo-
der holy chirche þ forbodeth
the suche playe The seuēth
is fraude and disceyte: þ thou
dooste also to thy felow in þ
playe. The viii. is curseth
wrath and strife þ cometh he-
rof wherby oft thou reniest
thy god: and ledeste thy kynd-
ly wytte The nighte is bre-
kige of thy holy dape: for in
tho dapes it is most vled.
The x. is manslaughter þ of-
te falleth i that game The.

xi. is ydolatrie þ thou dooste:
for thou makest it apēst the
dyce that is a token aboue
thy god Thise myscheues and
many moȝ come of this so-
ry play: for all the besynes
that thou haste therwith
thou mayst not repoise: but
nedes: thou muste yeue it to
þ poure And yf thou haue it
of him: þ thou makest so to
playe: by strenghte or ayenst
his wyll thou arte bōde to
restore it hi apē whiche ha-
the loste it with thys playe
And also thou brekest al the
cōmaūdemētis of god and
whider thou wyne or lese
it is al thyne harme For and
thou lese: thou ledest god and
heue: and yf thou wine: thou
wynnest the deuyll and helle.
The law canō sayth that a
bysshop prest or deken that
gyuē thim to the dyces: or
to drunkenes: but yf he leue
it he is certepnly dampned
Subdeken clerke or lewd
man: that done the same:
they must other leue it: or la-
cke thei: how sell Therefore

Quattuor sermones

every man be ware of thys
play: and that he suffre it i no
wyse be done whē he may
lette it: For they that cōfēte
therto or fauour it i ony wy
se bē i as grete peryll as the
doers The ii. poīte is wōr
ge withholdig. In whiche
thou fallest i as oftē as thou
dost not to god almyghty:
to theyr neyghbour & to holy
chirche thy de wtees: & thou
sholdest to doo by de wte: &
by goddis lawe but wilful
ly withholdest thei for not o
only he that wronfully ge
teth: but also he that wron
fully withholdeth bē i dedely
synne Out of this synne spry
gen many shre wode braun
ches: as maymetry: aby ci
on: nygarthyp: treysō: vlu
ry: & symony: Raueyn: thef
te: sacrilege: & suche other.
Thise synnes bē so cursed
as I sayd tofore & i alle thi
ge it cōtraryeth the wyll &
the commaūdamēt of god.
The fyrste cōmaūdemēt it
cōtraryeth whā thou wit
dra west fro god ony thig &

thou sholdeste worshyppe
hi with The secōde also w
hā for a lityll wyynnig thou
takest his name i vai The
The thirde whā by world
ly besynes of getig of mony
thou brekest: thy holy day.
The iiii. whā for couetyse
thou withdra weste fro fa
a mod bodely & gostly they
sustenaūce or lyuelode The
fyrthe whā thou sleest a mā
to haue his good The. vi.
whan thou dooste lechery:
more for good than for true
matrymony. The vii. w
hā for couetyse thou steleste
thy neyghbours good The
viii. whā iquestes & sylsto
ries thou forswerest the be
ryst false wytnesse. The ix.
and the. x. whā thou desyre
ste falsely thy neyghbours
wyse or ony of his good.
Thy false couetyse cōtrary
eth all the 2maūdamētis &
wyll of god. Therfore flee
it: & thiike & for all suche fals
gotē goodes: but thou ma
ke restyrcyō: & amēde the
here or thou goohens: thou

Quattuor sermones

thalt be hanged i helle wite
hout eide māmona whiche
is the deuyll of couetyse: he
gyueth four cōmaūdemē-
tis to his seruaūtis. One is
that thou kepe wel thy nō-
wne. Another þ thou gyue
not ne do no almes. The
thirde that thou leue no to
the pour for drede of lesige.
The fourthe is þ thou w-
ithdraue the & thy meyny
frō mete & drike to spare thy
good. Of this foure shew
de 2 māūdamētes eche mā
be ware: & flee suche couety-
se: & desyre of good as Sa-
lomō dyde. For he desyred
nothez richesse nor pouer-
tee but that is nedefull to
his lyuelode: & accordige to
his estate & thynke though
thou haue neuer so moche
thou shalt leue here: for na-
ked thou cameste in to this
worlde: & agai naked saue
a ragge thou shalt go out
therof: & thus alle þ care þ
thou hast here is but for an
olde shere atte thy goige hēl
The fyfth synne is gloteny

þ whiche is an vnskylful ly-
kig: or loue þ a mā hath i ta-
ste or i takig of mete or drin-
ke to erly or to late but yf se-
kenes or other grete nede ex-
cuse it out of this fine sprin-
gē iiii. brāūches. One is w-
hā thou etest or drinkeste to
to grede in this falle those
þ on the fastige dayes wyll
not abide þ houre of noon & sit-
te the lenger atte mete & ete
more þ tyme thā a nother.
And of tyme quēche the
y hūgre with brede: spices &
ouer moche drike for drede
of hūger & th⁹ they breke vi-
gillis i berdayes: frydayes i
lēte & suche other. Another is
whā thou castest the to liue
i delytes passyng thī estate.
And halte now Joye: but w-
han thou mayst speke of su-
che welfare thikig all beste
beset þ thou spēdest thereon.
Thou mayst well vse suche
daity metes & drikes: & not
spīe saith saint gregory for
the spīe is nother i mete ne
drike: but i the appetite & ta-
lēt of the þ deliteste soo mo-
(che theri.

Quattuor sermones.

The thirde is surfete: & is
whā thou pōperyste thy bo
dy with soo moche mete &
drike that thou maiste not
broke it but ledest thy sight:
speche: & wytte. I angelig
& hostig and wenig to save
well & al is apēst reaso. In
this falle thise that maken
epot i here suppers & destro
pen bytaye that many a
pour mā myght be releuyd
by. The fourth is curiosyte:
& that is whā thou cannest
not holde the payed with e
asy fare but gadrest many
curious metes more to en
crease thyne appetite than
to quēche thyne hūgre. In
this fail they þ waste theyr
goodes i etig & drynkynge &
grete festis makige. Apenst
all thise cursed braunches
thou must kepe abstinence i
metis & drinke. For noo thin
ge more dryueth a waye sik
nes ne destroyeth the luste of
flesche than doth mesurable
takig of mete & drinke. Fiue
maner of folke ben excused
fro fastinge wyminē with

childer: laboure: pylgrimes:
chyldezen: olde folke & spke:
all thise synne not to ete & w
pes on þ dape þ is mesura
ble to susteyne nature: & not
theyr appetyte. The is dy
uerse abstynēce also i dyuer
se persones. The seke abste
neth hi for he may not ete: &
for medycyne. The neddy w
here he hath not wher of.
The couetous for he wolde
not spēde. The glotē to ete
the more after. The ppocre
teito be holde holy & deuous
mā: to deserue mede abstep
neth him: both fro excesse of
mete & luste of sine. Th^o shol
de eche man kepe to his po
wer. This sãe techeth saint
poule whā he saythe. I pra
pe you as straungers & pyl
grimes: þ ye absteyne you
fro fleschly despres þ fyghte
apenst thy soules also to de
stroye thy body. Thise myse
cheues comen of glotony.
It engendreth soris byn
geth in syknes: destroy
eth virtues. dulleth the w
ytte. it hasteth the to deth.

Quattuor sermones.

And that þy worse is: for it maketh the lyke a beste. for the fuller thy body is. the eþtyer is thy soule of vertu therfore vse þu sayth saint Austine. and thise þtues shal folowe. Abstynēce saueþ thy mynde. it charpeth thy wytte it clenseth thy soule. dresleth thy syghte. maketh holy thy fame: swageth thy synne maketh strong thy blooth. norþshet thy mary destropeth lechery. renueth thy blood. & lēgtheth thyne age. The. vi. synne is slowth & that is greuaūce or anoye of goostely dedes. Dute of this spryngē many shewēd braūches. One is to drowe lōge and tary the good dedes þy thou sholdeste doo. the whiche mighte tozue to the helthe of thy soule. and of many other. Another is a dulnes or heynesse of herte þy letteþ the to loue god. & maketh the þy thou hast noo lypkpng in godd seruyce for though thou praye. thy herte is not therō. The thyrde

is ydelnesse the whiche is to moche vleda that letteth vs to begynne ony good werkis & lyghtely maketh vs to leue whā we begynne. And where we were made of kinde to traueyle the synne of slowht holdeth vs i ydelnesse: & ease apēste oure kynde. Therfore & thou wylte be saued: thou muste flee ydelnesse for it is ēmye of cristē soules stepmod to godnes & all þtues & þy key of al vices. alwaye do some good werkis sayt saint Hierō that þy deuyll synde the occupied. For he is notte lightly take w ith tēptaciō: that bespeth hi about good labour. And salomō saith that he is mooste foole þy loueth ydelnesse. For i heuē he shal not be receyued. For it is ordeyned onely for thei þy haue besped thei here in þtue. In erthly paradise they shal neuer be for they were neuer in mānes labour here: ne in purgatory thei shal not be scourged with men: but in hel

Quattuor sermones

With deupllis: where they
shall neuer haue reste Ther
fore be hely here in dntue & al
waie thike y noo thige ma
keth a mā soo euy ne soo so
one to enclyne to syne as p
delnesse The seuēth syne is
lecherie: & that is a fleshely
syne that cometh of lust & d
lykynge of the fleshe Out of
this sprigē many braūches
One is fornicacyō: y is ded
ly synne done fleshely byt
wene syngell mā & syngell
womā ayenste the lawe of
god & y techig of holy chir
che. Therfore holy chirche
biddeth y nomā child ne wo
mā child y passē seuē yē of a
ge lye togyd i bedde for dzed
of fornicaciō ne suster ne bro
ther for dzed of icest A noter
is called auoutry & that is
spowse breche why ther it
be doone bodely or goostely
It is gretter synne & more
mysceuous than y other.
For therin thou doost sacre
lege: y is to save: thou breke
ste the sacramēt of wedlok
wherof there comen of vn

rightfull heyres & d fals ma
ryage This syne doobleth
ostymes whā it is done by
mā marped: & womā marp
ed For one of thise foure mys
cheues folowe thei y custo
mably vse this syne One is
pouertee A nother is lesyng
of some mēbre. The thirde
is ppetuell prysō: & the. iiii.
lodē deth. And this sayleth
not hardely: & it be customa
bly vled as I sayd tofore.
A nother is icest: & y is with
thy kynne: or thyne affinite
A nother is whā thou mys
fulest thyne owne wyfe & d
doost ayēste kynde or ord of
mariage for as thou mayst
flee thyselfe: with thy ow
ne swerde. Ryght so thou
mayste with thyne owne
wyff. For this syne was o
nam Jacobis cosyn smyten
to deth: & seuē husbōdes of
sara also this sacramēte: &
all other sholde be done & v
led honestely & with grete re
uerēce A nother is whā a
mā synneth with the kynne
of his wyfe: & the contrary

Quattuor sermones

this is righte perylous For
he may not aff wedde none
of her kynne: & if he do þ ma
ryage es noughte & þ worle
is he may knowe his wyfe
no more aff warde in four
me of wedloke without de
ply syne but he be regret of
her. Another there is & þ is
moost synkynge of al: whi
che is the syne apett kinde þ
the deuyll techeth both mā &
womā. The diuersytes of
this syne be so abhomyne
ble þ thei be not named: but
oōly i chryste of thei þ be fal
le therē. For þ grett & more
horrible þ thy syne is þ mo
re auayleth thy chryste so þ
þ shame of þ tellig is a gre
te pre of thy penaunce. This
was so displeynge to god
þ he made to reyne bynsto
ne & syre þ destroyed fyue cy
tees of sodome & Gomer the
deuyll hyself þ causeth this
syne hath the shame of the de
de. Thise and many other
flesshely synes whiche ben
dedely. And eueryche werse
thā other comyn out of this

so wle synne of lechery The
wiche be well known to
thei þ lyuen in luste of they
fleshe Therfore fle the occa
sions sayth saint poule that is
to save syghte of womme:
kyslinge: touchinge: & suche
other This wyse scaped Jo
seph the synne of his lady:
whā he left his palle þ mā
tel wit her: & rāne a waye.
Thinke also on the ende: &
how nyghe it is of the stry
te dome þ thou shalt cōe to.
And of the horryble paynes
& tourmētes þ are i helle for
suche synes and psume not
of thy selfe For dauid salo
mō & sapsō: wē ouercome
with that synne. Also here
ne speke ony lecherous w
ordes but loue holy scrip
ture. For þ dra weth a mā mo
che therfore vse also pray
er: fastynge: good & lawfull
occupacions: and withdra
we the from superfluyte
es: and excelle of hore me
tes & drynkes For yf thou
lyue after thy fleshe: thou
shalt be dede saich scripture:

Quattuor sermones

With deupllis: where they
shall neuer haue reste Ther
fore be hely here in due & al
waye thiike y noo thige ma
keth a mā soo euy ne soo so
one to enclpne to syne as y
delnesse The seuēth syne is
lecherpe: & that is a flesshely
syne that cometh of lust & d
lykynge of the fleshe Out of
this spryge many brāches
One is fornicacyō: y is dede
ly synne done flesshely byt
wene synge ll mā & synge ll
womā a penyte the lawe of
god & y techig of holy chir
che. Therfore holy chirche
bidde th y nomā child ne wo
mā child y passē seuē yē of a
ge lye togyd i bedde for dꝛed
of fornicaciō ne suster ne bro
ther for dꝛed of icest A noter
is called auoutry & that is
spowse breche why ther it
be doone bodely or goostely
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ryage This syne doobleth
ostymes whā it is done by
mā marped: & womā marp
ed For one of thise foure my
scheues folowe thei y custo
mably vse this syne One is
pouertee A nother is lesyng
of some mēbre. The thirde
is ppetuell prysō: & the iiii.
sodē deth. And this sayleth
not hardely: & it be customa
bly vled as I sayd tofore.
A nother is icest: & y is with
thy kynne: or thyne affinite
A nother is whā thou mys
susest thyne owne wyfe & d
doost apēste kynde or oꝛd of
mariage for as thou mayst
flee thyselfe: with thy ow
ne swerde. Wyght so thou
mayste with thyne owne
wyff. For this syne was o
nam Jacobis cosyn synpen
to deth: & seuē husbōdes of
sara also this sacramēte: &
all other sholde be done & v
led honestely & with grete re
uerēce A nother is whā a
mā syneth with the kynne
of his wyfe: & the contrary

Quattuor sermones

this is righte perylous For
he may not aff wedde none
of her kynne: & if he do þ ma
ryage es noughte & þ worse
is he may knowe his wyfe
no more aff warde in four
me of wedloke without de
dþly syne but he be regret of
her. Another there is & þ is
moost synkynge of al: whi
che is the syne apett kinde þ
the deuyl techeth both mā &
womā. The diuersytes of
this syne be so abhomyna
ble þ thei be not named: but
oðly i chryste of thei þ be fal
le therē. For þ grett & more
horrible þ thy syne is þ mo
re auayleth thy chryste so þ
þ shame of þ tellig is a gre
te pre of thy penaunce. This
was so displeynge to god
þ he made to reyne bynsto
ne & fyre þ destroyed fyue cy
tees of sodome & Gomor the
deuyl himself þ causeth this
syne hath the shame of the de
de. Thise and many other
flesshely synes whiche ben
dedely. And eueryche werse
thā other comyn out of this

so wle synne of lechery The
wiche be well knownen to
thei þ lyuen in luste of the
fleshe Therefore fle the occa
sions sayth saint poule that is
to save syghte of womme:
kyslinge: touchinge: & suche
other This wyse scaped Jo
seph the synne of his lady:
whā he left his palle or mā
tel wit her: & rāne a waye.
Thinke also on the ende: &
how nyghe it is of the stry
te dome þ thou shalt cōe to.
And of the horrible paynes
& tourmētes þ are i helle for
suche synes and psume not
of thy selfe. For dauid sala
md & sapsō: we ouercome
with that synne. Also here
ne speke ony lecherous w
ordes but loue holy scriptu
re. For þ dra weth a mā mo
che therefore vse also pray
er: fastynge: good & lawfull
occupacions: and withdra
we the from superfluyte
es: and excesse of hore me
tes & drynkes. For yf thou
lyue after thy fleshe: thou
shalt be dede saith scripture:

Quattuor sermones

that is to save dāpned vnto
 euerlastige payne of helle.
 Therfore shutte the gates
 of thy body & thy soule fro
 alle thise mysshewes of synne
 þ is to save thy spue wyttes
 bodily & gostly: that they cō-
 serte not with hi fyrst thine
 eye from chye wode & lewde
 thynges bachtyger & euill wo-
 rdes & couiseyles. Thy mou-
 th from vnlawful taast of
 glotonye: lewde kysynges:
 & rybaudy wordes. thy hā-
 des fro lewd to wchig of thi
 selfe: & of other: & fro stele &
 vnlawfull takig of other
 mēis goodes apēt they
 wyll thy feet also fro the pa-
 thes of synne: & all other wo-
 retched wayes that thou
 myghtest draue to. Thise
 be the bodily wyttes. The-
 ne take thy gostly wyttes:
 as mynde: vnderstōdyng:
 reaso: & ymaginaciō: þ is
 to save haue mynde of the
 kyndnes of god & of thy la-
 ste ēde. & thou shalte neuer
 synne. Vnderstōde also cristis
 looze & his techige. & lete e-

uer thy wyll be redi to wor-
 hippe hi i toughte word & ad-
 dede without ony weepnes
 Lete reaso also rule thy de-
 des. In warde & out war-
 de by cristis looze & his techi-
 ge withoute ony blidenesse
 And alwaye haue ymagia-
 ciō of dōtuous lyuinge: of ne-
 deful werkis: & dzedefull
 dedes: of Joye & blisse: that if
 ordeyned in heuē to theym
 that leue theyr synne & shall
 be saued & of þ horrible pay-
 nes & sorowes þ they shall
 suffre ēdelesly wiche for the
 y synnes shall be dāned in
 to the dōgeō of helle. In the
 wiche ben nyne maner of
 horryble & hydous paynes.
 that nyne maner of people
 shall be tormented with.
 there as clerkes sayē. The
 fyrste is fyre that euer bren-
 nerh & neuer gyueth lighte.
 i with though alle the wat i
 the see weere cast i. it sholde
 not quenche it. For as oure
 fire passed a fire paynted. so
 dooth that ours In this fire
 shall they euer brenne. þ heze

Quattuor sermones

all way brenneth in fyre of
falle couetyse. The seconde
is passyng colde. that yf a
greete hylle of fire were cast
therin: it sholde tozne to yse
with this shall they be tor-
mented there: that be colde i
loue by malpce of the fede.
The thirde payne is wo-
mes & horrible serpētes: as
dragōs that neuer shalle de-
ye but lyue i fyre as fysshes
tome in wat with this they
shal be gna wen there that
here gna we the selfe with þ
venymous hate of they: e-
uē cristē. The forthe is: ab-
hominable synke: wherin
they shall be lapped there:
that here delyten thei in the
fowle synke of the syne of
lechery. The fyfth shalbe: be-
tyng of mygty fēdis: as it
were with hamers of yren
wher with they shall be pa-
yned: & betē without seasig
that wolde not here be cha-
stysed by the techige of god-
dis wordes. The sixte pay-
ne is derkenesse: þ wyche is
soo thicke: that as it were

that it myghte be felte with
hōde. In this horrible der-
kenesse shall they be boūde
there: that lyue in erth i der-
kenes of this forsayde syne
ād will not cōe to criste that
is very lighte. by holy liuig
& leuige of syne whyles the
y myghte. The seuenthe
payne is: open shemshyp
or shame for synne: wyche
shall be knowē & not hydde
in paynfull repress of synful
folke. And specially to them
that wyl not knowelege
they: syne: here to god i de-
maner. He were not as ha-
med of hi: this shall be a full
harde tormēt. The eyght: is
the horrible syghte of deuyl-
les rozig ād cryēg with fer-
ful & sorowful voyes wher-
which th^o shalle they be pa-
yned the: þ here toke nōe he-
de of holy ēscāples & good de-
des. He of pchige nor techi-
ge of goddis wordes & byd-
dynges. The nynghte is:
fyrre bōdes. where wit they
shall be bonde there hōde &
foote: & other mēbres, that

Quattuor sermones

here spede they: meebres & li-
mbs in the deuyllis scrupce
aft the luste & lykig of they:
bodpes. Thise. ix. paynes
shall thise synfull lustre the-
re: that here forloke & leste
vnwysely þ felishyp of the
nyne orders of angells by
they: synful liuyng but thei
amē de thei or they go hēs:
therfore be soȝ for thy spīe
& amē de the whiles thou ar
te here þ thou mayste esca-
pe al thise horryble paynes
& regne with oure lord Jelu
criste i his hyghe blisse of he-
uen where is euer my: the
aft traueyle: fredome after
bōdage: helte aft lōge spke-
nesse lyfe aft dethe: pŷghe
loue without drede: ād euer
dape withoute nighte The
thou shalt haue. vii. Joyes
in thy body & seuē i thi soule
In thy body saynes: swet-
nes: strēghte: fredome: luste:
helthe: & imortalite. And in
thy soule wisdomē frēshyp
& accorde: power worshyp
surete: & Joye withoute ēde
to the wiche he bryge vs at

for vs deyed on the rode Jhe-
sus criste goddis sone. amē
¶ On sodaye that leste w-
as. I esfourmed you on ho-
mely wise of the worthynes
of mannis soule what it is
whā it is oute of spīe what
spīe is & howe it defowlet
thy soule of the sacramēte
of penaūce also how it is a
salue sanatysse: for al māer
soȝs of spīe whā it is dis-
cretely vled. ¶ Now by þ
leue of god I shall declare to
you the thre partyes of pe-
naūce. Cōtricion: 2fessiō: &
satisfactiō. How by the ful-
fyllngē of thei poure soules
that thus haue bē wounded
wit spīe mo we be refour-
med ād broughte agayn to
grace. Ffyrst as for 2tricion
It is sayd: kyt your hertes &
not your clothes ffor cōfel-
siō also she weth oute your
hertes afore the pste by opē
speche of mouthe. And for
satisfaction: doo ye worthy
frutes of penaūce. Th⁹ by
thise thre thiges: this holy
sacmēte of penaūce is pūed

Quattuor sermones

For 2triciō also is sayd i the
saunter. I haue trauayled i
my sorowes I shall make
moyste my bed every night
with my teres. as boho sa-
yth I haue trauayled to ma-
ke satisfactiō for my synes
with sorow of myn herte
haupnse i my mynde how
lōge I haue lpyed. How I
haue spēte my tyme. what
goodnes I haue leste vndo
how moche euyl I haue do
And how by my synē I ha-
ue lost the felishyp of heuē. &
Ioynd me to þe felyshyp of
the fēde: þe I am also here in
the vale of teres ful of wret-
chednes & by byrth brought
forth vnto mānis synes so-
rowes and shalle cōme vnto
that dredeful dome: and gyue
a rekenig for the leest & the
moost synne þe euer I dede.
In worde: dede: or thoughte
not knowige whed I shall
be worthy hate or mede tat
I wolde also be i blisse: whi-
che I may not cōe to with-
out grete tourmēte & sorow
This 2syderynge thynne cas

res & werkes: thou shalt wel
know that thou arte cau-
se of thin owne sorow And
so for shame thou shalt fal-
le to 2triciō & wīne the gra-
ce of god It is ryght harde
hert sayth saynte bernarde
that nother þe benefaites of
god may gride. ne þe paynes
of helle may fere: ne the Ioy-
pes of heuen may susteyne.
He that tēpozell tozmētis
ne sorow maye chastyse.
Many one there is that cā
not be contryte in that they
knowe not what 2triciō is
Therefore ye shall vnderstō-
de that 2triciō is: a sorow
of thy soule formyd by gra-
ce: wyche cometh of fortaki-
ge of synē: & drede of the hye
dome: with a stede faste pur-
pose to be confessed and to
doo satisfactiō after the
precepte of the chirche. It
is also a conuersion of thy-
ne herte from euyl: to go-
odnes: fro the deuyll: to god
and fro vyce to vertue. The-
re ben many that haue con-
trycion: but not parfeghte.

Quattuor sermones

As whan thy herte is to w-
ched with the hādes of god
by ispyraciō to make the p-
fyghte sorowfull: but some
what or lesse i as moche as
thou begynnest to torne.

This is called attricyon.

But whā wyl and desy-
re of synne in euery parce is
fully for sakē with full sorow
we of herte: thēne it is ztri-
cyon. And soo verey ztriciō
is the serche of syne. Dyrge-
en sayth also that verey ztri-
cyon is: to abhorre gape. a-
rape. & to desyre the hygher
weppng & flee slaughtez to
speke fe we ād to werke ry-
ghtfully & euez to haue dretē
ād sorow i thy herte for thy
synnes. for the more that
thou louest a thige: the mo-
re is thy sorow whan thou
ledest it. Aboue alle creatu-
res is god to be loued. Thē-
ne it is mozte sorow of his
losse thēne of all other crea-
tures: whā thou doste dede-
ly syne. Thēne ledeste thou
thy god. Therfore by grete
ztriciō & sorow thou must

gete him apē. For loke how
moche thou haste of grace
as sayth saūt gregory so mo-
che thou must haue sorow
for thy synnes. The soules
that aren in blyss: they mo-
we noo ztriciō haue by cau-
se they? Joyes ben plētuo-
they? ben in helle sorowen
but? sorow is not formed
with grace.? soules in pur-
gatory had sorow formed
with grace: yet it is not me-
ritory: i as moche as it shol-
de haue be had here thus in
this lyfe merci oōly helpeth
but after not. It is blāfully
herde sayth saūt Hierō:? cā
wepe the deth of his frende
or? harme of tēporall loos
& cā not wepe & be sorry for
syne. Thy ztricyō therfore
must be sharpe in? :? thou
haste offēded thy heuēly fad-
? bodely & goostely fedeth? i
many wyse & yet muste
thou be sharpe i? :? thou ha-
ste offēded thy lord ihesu
godd sone of heuen:? whit
his pcyous blood & with his
mercy delpuered? from the

Quattuor sermones.

bodes of synne cruelte of fēdis & bitternes of the paynes of helle. & though our lord sayd to the. Not euey mā that sayd lord lord shall ētte the kyngdome of heuē yet leue hī not but haue hī to the tauerne of cōtricion: & saye to hī as dauid dyde. The meke & the ztrite herte lord thou shalt not dispyse: & thēne he shall gyue the grace here & ioye whā thou goost hēs. The fauour whā he hath take hīs praye: he despyeth noo more therof but the herte & therewith he is ztent. So our lord Jesu whā he had raūsode vs out of helle: despyeth noo more but a meke: & a ztrite herte of vs. Therefore as the fauourer oꝝ he wyll geue the herte to his fauour: fyrst he wyll kytte it: & thēne take out the blood & washe it. So must thou geue thī herte to our lord: fyrst kytte it with the knyfe of cōtricion: & thēne take out the blood of synne by zfessyō: and after

washe with satisfactyō: & so with the knyfe of his passyon kut your hertes: & not your clothes hauiḡ tynnde that the blade of this knyfe was made of the spere hede & nayles that is pꝛecyous body & herte were thꝛylled with all: the aste was made of the holy tree of the crosse: & the byzell was made of the crowne of thorne & was about his hede whet this knyfe on his blessyd body tat so harde and cruelly was tourmented on the crosse: that they lefte noo hole. ioit with other make also the sheeth of thī knyfe of the whyte skynne of our lord Jesu & was paynted with rede bloody wūdes. So many that fro the toppe of the hede / vnto the sole of & foot there was none hole ploom lefte of hī vnscored. Thēne with the cordis that he was boūde with to the pylle now bynde this knyfe to the gyꝛdel of thī herte. And I doubte not: be thī

Quattuor sermones.

hert neuer so harde and thou
this saythfully prite in thy
mynde his passyō with thy
ne harde hert: it wyll begin
ne to breke. Thus mayst
thou lerne to suffre repzeue
for our lord Jesu: whiche
for the suffred thise and ma-
ny moe.

¶ There be sixe thingis that
sholdeste the to grete sorow
we for thy synnes. The fyr-
ste is þ some tyme of þ daye
or nyghte as I sayd before:
bethinke the how thou hast ly-
ued And whan thy synnes
cōe to thy mynde: haue an In-
warde sorow we: that thou
hast soo greuously offended
thy god. The seconde that
thou be ashamed of thy syn-
ne: and ellis at the daye of do-
me they shall be she wed to
the: and all þ world opely vn-
to thy grete shame and fulpō
The thirde that thou haue
grete abhomyuacyō of the
fylt of synne þ thou haste thy
done bothe i syghte of god &
mā Seneca saythe: though
I wylste þ my synne shold be

vnknown both to god &
man: yet wolde I abhorre
& lothe the fylt of my synne
The fourthe is that thou
haue drede of the day of do-
me & of the paynis of helle
Of this day speket saite Pe-
ter th' vnneth the rich wif
mā that day shall be saued
sayth he where shall thēne
the synfull apere. As often
as I beholde þ daye sayth
saynt Hierome I quake in
all my herte And whyd I
ete or drynke: or ellis ony o-
ther thig doo euer me thike
that the crope of god so w-
neth i myne eres & byddeth
me synful wretche arple &
cōe to thy dome The fyfthe
is þ thou haue sorow we for
the losse of heuē: and the gre-
te offēce done to thy maker
The sixte that thou haue a
threfolde hope fyrste of for-
peuenes þ thy synnes be cle-
ue for peue the. Hope also of
grace to do good werkis af-
ter: and thei al way to ecrease
And thenne hope of blyffe:
wher with thou mayst aff

Quattuor sermones.

warde be rewarded for thy good werkes. The pphete sayd before þ̄ I shold walke the euery nyght my bedde with teres. By this it semeþ that contriciō aft̄ forgyuenes sholde be cōtynuall. To know this it is harde: yet i thy wyl thou maist haue cōtynuell contriciō: eueꝛ in full purpose to leue: & lothe thy synne: & th̄ it is nedefull for & a fessour kne we suche on that cometh soo cōtynuell beige soꝝ i warde & out warde: hi nedeth neuer to gyue hi but litl penance. For though he had done grete & horryble synnes: he myght soo venge & be wape his synnes here that aft̄ his deþ he shold noo pai suffre i purgatory yet this sorow muste be mesurable with a trusty hope that thou falle not i coneynes: of dispeze it muste also be general & hole for all synes: yet moze sharper for one thā for a nother aft̄ the gretnes is: & it muste be done for the offēce dōe to god &

not only fro drede of euerlastig payne. This maner of contriciō breketh the snare & the chaines of the deupl & ad releseth the bōdes & obligaciōs of euerlastig payne: & deliuereth the fro the seruage & horryble cōpany of deupllis & maketh the childe of god & heye of the blyss of heuē þ̄ tofore were the schilde of þ̄ deupl & a brynig bōde of the pytte of helle. Only contriciō also auayleth not but thē as cōfessiō & satisfactiō moze be hadde. For as we offēde god i thre maner of wyse. In herte: speche: & dede: so it nedeth þ̄ we do our satisfactiō in thre maners: & ellis the synne is not forgyue. Only contriciō maye auayle also what thou art very coneyte: & purposest after warde to absteyn þ̄ fro all maner of synne & knowlegest thi synne as soōe as thou mayst & ad dost also to satisfactiō aft̄ the dome of the chirche & this is the moost sure waye

Quattuor sermones.

The secōde washyngge
is cōfessyō done of thy mou-
th righte as þe soule is now
washe & made white with
snowe & salt & fre-
tig teeres of thyne eye. Soo
by lowely confessyon of thy
mouth: thou muste rubbe
of the foule spottis of synne
þe are rusted in thy soule of
this maner washyng spe-
keth the pphete David sa-
yng th^o. Thou shalt sprin-
ge me lord with yfowe: & I
shall be cleved thou shalt wa-
sh me & I shall be made
clene & whyte as snowe.
Right th^o lowely cōfessyon
done of thy mouth to thy cu-
rate purgeth & maketh mo-
re whyte thy soule than is
ony snowe in this worlde
see therfore what gressyō is
Cōfessyō after doctours sci-
ence is a lawfull declaraciō
of synne tofore done and a
thynge wherby a þynge goost-
ly soze or syknes is opened
with hope of forgiuenes.
The maner of cōfessyons
there be Done is In warde

in thy soule: for oz thou ma-
deste it it was known to
god. The secōde tofore a
Juge i hope of forgiuenesse
of god: & the thirde tofore
godd bycare where prey-
synnes is pūely opened of
this speket scripture & sayth.
Telle oute yf thou haue
ony thynge to saye oz the we-
þe thou mayst therby be Ju-
stified: the passyon of our
lord is a grete remedy aiēst
synne: be it original oz actu-
al The vertue wherof is ex-
pressid in the sacrament of
holy churche withoute whi-
che there may no mā be ho-
le therfore that cōfessyon is
nedefull preyth scripture
sayng th^o. He þe is proud: &
wyl not obeie the pcept of
the pēst he shal be deed: we
haue it also of our lord fader
of heuē that euery mā & wo-
mā hauig peres of discre-
ciō is bounde by one pson
to make cōfessyō onys a y-
ere of all his synnes to his
owne curate. That it is al-
so nedefull reaso preyeth in

Quattuor sermones

this wyse. And thou haddest trespassed to thy neyghbour: it were not rightfull that thou soldest sette thyne owne payne at thy luste: ne he þ hath wroge nothez but a meane that coude & myght set it resonably aft the wroge we declazed: the prest is ordered to be a meane & set thy paynes for the wroge þ thou haste done to thy god by thy synne it nedeth thenne þ thou shew truely thi trespass vnto hi þ he maye set the suche penaunce wherby thou mayst be able to coe to the presene of thy lord god. Also i every dome þ is resonable: there muste be a Iuge ad a plone that is guilty: & the þei must othez be by þues: or elles by wytnes & penst thy wyl or by wylfull knowlege sythe þ dome of penaunce is fre ad not apēst thy wyl: by cause thou gost therto wylfully thēne shall not the pcesse of this dome be i pmyse: ne in wytnes: but freely: i thy ppze confes

syon: & he muste be Iuge þ may bothe forgiue ad cōdēpne: & that is god: for he only releseth synnes And soo tll he toke mākide cōfessiō of herte suffysed: but aft he required & asked of fessyon vocall: whiche is made of mā to mā: & for as moche as he is not hē with vs i fourme of man therfore he orde neth mē to be his vpcaryes þ thou sholdeste confesse the to. to whō he gaf power to bide & to vnbide & th⁹ is cōfessiō nedefull by reaso promise: & holy scrypture. Our lord yave power only to pest to bide & to vnbide w hā he said whos synnes ye forgyue they ben forgyue & whos synes ye withold they be witholde yet as by pde were vertue god loseth for the is no power but of god crist lait lait austine for. vs was crucified by wiche mā & nōe other synes are foryeuē therfore our lord gaf opēly the holy ghost to mē: giuē ge vnderstōdprige & synnes

Quattuor sermones

are not forgyuen thorugh
merytes of men: but trugh
the goodnes of the holy go-
ost ffor whā he aro se from
deth he sayde to his discy-
ples Thaketh the holy go-
ost: & whos synnes ye forgi-
ue As who sayth: the spiri-
te ꝑ is god forgyueth & not
ye: ad soo he that may forgi-
ue by mā may forgyue wit-
hout mā The sacramēt of
grace saith saint Austin: god
forgiueth foultynne by euyl
mē But grace alone he pe-
ueth but by hym selfe: yet re-
mynsion of synne he weychech
both by hym selfe by the ho-
ly goost: & th⁹ noo mā doth
a way synne but criste alone
Saynt ambrose & other do-
ctours sayn that the worde
of god forgiueth synes The
fūe is the Iuge And yet of
hymselfe he had noo power
but of him alone ꝑ deped for
our synnes Sait Iherome
saythe that the sūe power ꝑ
criste gaaf to his appostles
after his resurrectiō The sa-
me hath all holly chirche: in

byschoppis ad prestis But
specialy to Peter: & to his
successours that all sholde
vnderstōde ꝑ who soo ptech
hī frō vnyte of ꝑ fayth may
neuer be losed frō synne ne
entre in to ꝑ blyssē of heuen
The prest loseth none veres-
ly but god to that tourneth
to penaūce: thēne he myny-
streth rightfully that of the
tru of god: what had it pro-
fyte to lazare that he went
oute of his tombe: but ꝑ it
had besayd: losed hī ad lete
hym go Criste by voyes rep-
sed hī frō his sepulcre And
soo he wēte forth ꝑ was bo-
unde not by myghte of his
feet: by true of hī ꝑ repsed hī
This sūe is now goostly do-
ne i ꝑ herte of a repentaunt
mā: whā thou herest a mā
repēt aūt for his synne: thē-
ne he beginneth to pue apen
whā he cōfesseth hī: thenne
he is brought out of his se-
pulcre But yet he is not lo-
sed See therfore of who ad
whā he is losed criste sayth
tho that ye haue losed here

Quattuor sermones

i erth: shall be loosed i heuen.
 Here take hede who he said
 tho þ is to saye Noo mā ex-
 cept: but who soo be repen-
 taūt: And aske foryeuenes
 by the chirche: he shall haue
 forgyuenes yet though by
 the chirche synne may w-
 rotely be forgyue the: the de-
 de may not rise: but ouze loz
 de crye withi forth for that
 that is doo wpti vs: maye
 not be done of vs But of hi
 The discyples loosed hi ly-
 uynge who the mayster re-
 pyled fro deth. For and they
 shold haue repyled him: deed
 thei shold haue she wed: mo-
 re strength tha true Th^o ho-
 ly chirche hath auctoryte of
 her spowse to lose from all
 maner of synne Sait aucti
 saythe that seuēty tymes &
 seuē we ben charged to for-
 giue: þ is to say to euery mā
 þ is repētaūt asketh forgy-
 uenes: yet may not eueri p-
 est generally do this: but in
 tyme of nede oz by auctory-
 te off pope oz of his byshop
 For righte as a mā hath po-

wer to etc: ad hathe not w-
 herof: soo it ys of prestis po-
 wer: all they haue power
 yet it muste begyue thei of
 they^r soueraynes whā w-
 he: & ho w moche they shall
 exsecute The may noo mā
 chole hi a zfellour. but þ po-
 pe aboue wythout auctory-
 te of hi: oz ellis of thei þ ha-
 the power vnder him But
 nedys must he be shryue to
 his owne curate: yet in cer-
 teyne causes byleue of his
 curat he may as whan the
 curate lacketh discretio. A
 nother whā thou chaūgest
 thy housholder arte a vaga-
 būde oz in perell of deth Or
 whan thou entrest the see i
 soo grete perell thou maye
 ste also by þ confesse the to a
 lay mā & haue forgyuenesse
 And they þ thou here the pf
 thou scape muste charge te
 þ thou she we the sãe to thy
 ne owne curate Also pylgri-
 mes: marchaūtes: ad other
 goers a boue in dyuerse
 contrees in the same wyse.
 Other causes there ben þ

Quattuor sermones

thy curate muste sēde the to
fore the bysshop: wherto
thou muste nedes obeye.
And be soȝy þ̄ thou halste
moze offēded than other ha
ue. The tokens of very cō
fessyō are thise. The fyrste is
shame whā thou shypuest:
the sayth saynt Jherō: we
re a shamed of all the way
es that thou hast gone i syn
ne: not for thy ȝfession: but
for the fylthe of synne that
thou she weste there for not
ōly oure lord seeth it sayth
he but also all þ̄ holy ȝpany
of heuē. Therefore be a sha
med: for þ̄ maketh the the
sooner to haue mercy of our
lord. Mary maȝdeleyn
shamed not to cōfesse al her
synes in p̄sence of all þ̄ were
at the feest her ȝfessyō & tee
rel theȝfore broughte her to
blyss. The.ii. is mekenes
worde: lokyng: and chere:
withoute ony stordynes: al
þ̄ the publicā þ̄ thought hī
selfe vnworthy to lyfte vp
his eyen to heuē & as poule
also obeyed to þ̄ calling of

our lord: so sholdest thou to
the byddyng of thy goostly
fad: & in no wyse tary thy
shypste for thysle perellys se
wyng pe þ̄ ben yet vnshy
uē take good hede to this les
sō: & see what perel pe stōde i
The fyrste is for the vncer
tēte of the lyfe: scripture sa
yth þ̄ nomaz knoweth his
ēde ne the tyme ne place ne
how ne what maner he
shall dey: et all is for thou
sholdeste in euery tyme and
place be redy to thy deth. A
nother is for ēcreasynge of
thy synne for synne that is not
anōe doo a way by shypste:
he dra weth a noter to hī: al
sayt sait austyna so as thou
ēcreacet thy synne: right soo
thou ēcreacest thy payne A
noter for dzed of toȝnige aiē
For the ferdre that thou go
oste frō god: by thy lōge aby
dyng in synne þ̄ harder it is
to þ̄ aft to tourne apē to thy
good lyfe. And also in gre
te sykenesse thy payne is sō
tyme soo grete: that thou
mayst not be very repētāt.

Quattuor sermones

It must also be hole: not some to one & some to another. This is a grete spice of poverty & this vlen moche peple: & all for they wold be holde holp: & better than they ben. Saynt bernard sayth & there is no confessiō: but it be in trough of thy mouth profitable & clēnes of thy herte yf thou be seke: & swete in all the parties of thy body: it is a token of lyfe. And yf it be pticuler it is a tokē of deth. Right so & thou telle all thy synns: it is a tokē of saluacion. As whan criste helyd the man that he gospell spekith of he made hi not halfe hole but all hole. Soo whā he forgyueth all: or neuer a dele. Therefore helde out thy hert to thi lord god: sayth the prophete as water: not as oyle: lest & fatnesse abyde: or as mylke lest & wytnes aperene as wyne lest the sauour abide thou heldest out thy hert as oyle: that thryuest & of thy smale synnes: and leuest the grete:

& the sath within the. Thou heldest oute as mylke: & by colour of excusaciō makeste thy synnes whyte. As adam dyde by the woman: and the womā by & serpet thou heldest out also as wyne: that after the leuinge of thy sinne: thou kepest the sauour within & therof as whan thou deli teste & in lecherous wordes or hast Joye to see vanytees or auāntest the of lewdnes done tofore: & & is a synne & most greueth god. Therefore helde oute thy herte as water that nother fatnes: colour: ne sauour abyde after with alle the circumstances. As in what maner: what place what cause: what tyme: what age: what state: how moche: how longe: why & whē: & all suche & agree. Thy synne also it must be naked: not made by amelleger ne letter but with thyne owne mouth nor i gayer termes but i suche wyse be it neuer so fowle & thy con-

Quattuor sermones

fellowe may knowe thy me
 anyng: as doo it wylfully:
 as þe cheef þe henge vpon the
 crosse. And not as Achor.
 It muste also be saythfull þe
 thou haue full hope of forgy
 uenes of thy synnes by the
 merci of god or thou go hēs
 accusyng thyselfe and none
 other: sayeng with Josue &
 Dauid. I am he þe synneth.
 I am he that dyde amys.
 Not excusyng þe by custo
 me: felishyppe: or treylte as
 some do: do it also i good en
 tēt for noo bayne glory: nor
 drede of payne but speciali
 for thoffēce done without
 ony feynyng ¶ For diuerse
 causes is cōfessiō p̄fyttable.
 Fyrst for the perail of syne þe
 thy gessour there sheweth
 the Also for þe shame that
 thou hast there in thy cōfes
 siō: whiche is a grete releeff
 of thy payn. Another for it
 sheweth in thy gescēce a sy
 kernes of forgyuenes. By
 gessio also god is glorified
 & the deuyl cōfūdet. For w
 hoo sooblych oft to be cōfes

sed in what tēptaciō he be:
 he shal not be ouercōe with
 the deuyl sait austyn sayth:
 that the oftener that thou
 art gessed of thy synes: i ho
 pe of forgyuenes. the light
 lper sayth he thou shal haue
 grace & forgyuenes of thi syn
 nes. Onys a yere it is spede
 full to the to make thy cōfes
 syon generall: and specyalli i
 the poit of dethe: and the sha
 me herof shal be thereto þe a
 grete pte of thy satisfactiō.
 ¶ The thirde parte of pena
 unce as I sayd tofore is sa
 tisfactiō. This is grouēd i
 the wordes of the pphete: þe
 were he sayde to Naaman
 Goo & washe the seuen tym
 es i Jordan: & thou shalte
 be clēsyd of all that thou ha
 ste defacyd with spottys: of
 synne. Though it be soked
 with bytter soze we of thys
 ne hert & clerely rubbed w
 ith cōfessiō yet muste it ha
 ue many diuerse rēsynges
 aft with satisfactiō tyll it be
 soo clerely purged here or i
 purgatory þe it maye clerely

Quattuor sermones

appere aft i þ syghthe of our
lord yf thy ztricion be grete
here thy penaunce maye be
þ lesse there: & yf the by lityl
the payne must nedes be þ
gretter: & soo grete it maye
be here þ it suffyseth to thy
saluaciō. satisfactiō after di
uerse doctozs: is a puttyng
a way of þ cause of synne not
takynge hede of theyz sub
gestiōs. it is also an obliga
cion done of god werkys to
god with mekenes & low
nes of hert after þ qualyte
& quātyte of synne. This sa
tisfactiō muste be doo wyl
fully without grutchyng.
Ant it must be plener & ge
neral for eueri synne rsona
bly. As preyen penaunce for
preyn synne open penaūce
for open synne.

The princypal werkys
there ben of satisfactiō Al
mes prayer & fastige. Thi
se thze our lord fulfilled in
his passyō for redēpyon of
oure synne. Therfore what
almes is: & how it sholde be
done I shal telle you Almes

is a lowig of thynne hert w
ith a wylful zpassyō to thei
þ bē in nede & it is a dede of
mercy by zpassyō of thy ne
yghbours myscheef There
bē thze maners of almes.

One is in the ztriciō of thy
ne hert: for the synne þ thou
offreste thiselfe to god. A no
ther by gpyūg of bodely tre
soure with thynne hōde The
thirde i pyte & zpassion ha
uīg of thy neyghbours mys
scheef **T**e pōzell almes thou
mayste sōtyme prue of good
vn truli gotē that is to saye
whā thou knoweste not to
whōe thou shalt restore it &
per it muste be done by cou
seyle of thy goostly fad And
tithe not that thou getest bi
theste for sōtyme it is cha
lēger & thēne he that deliue
reth shall aske it aye: & sōt
yme it is chaūged & shall noe
be asked aye As whā it touz
neth not to þ taker by cause
thei cōe by theste oz robberi
raueyn: simony: oz vlety.
And so of theim shall no al
mes be gpyē. for they mu

Quattuor sermones

He be restored ayē. But w^hā the hauige is chaūged: & shall not be asked a gayne as gistes of comyn wīmē: & Jogelers: or suche other thēne shal they be gpyue ī almes. Also yf thou fynde a thyng of ony value after tyme thou haste do thy helynes: to wyte de wyl who o wyrd it thou shalt spēde it ī almesse by counseyle of thy gostly fad̄r to all þ̄ haue nede. Also thou shalt gpyue thy ne almesse to good & badde: frēde and ēmye / yf thou be of power our lord sayt: geue to every mā þ̄ askith the. And to me not a way thi face sayth. To hy: yet it is sayd: geue the good mā & receyue not the synner: þ̄ is to saye. Gpyue þ̄ nature be susteyned: & not the synne nouryshed. Thou nouryshed the synne þ̄ geuest thy good to Jogelers & Japers & suche þ̄ lyue by ydelness & suffre the poure mā þ̄ haue hūgre & myscheef suche manner of geuig is forbode if yf

te sayth saīt ābrose shall not be swete to all moche more plētuous mustit thenne be to þ̄ god & virtuous in lyuing thou shalt rat̄ gpyue to thy kynne or neyghbour ī their nede & they bē vertuo⁹: thā to other thou shalt also giue to old mē & wymmē with childe if they haue nede rather thā to othez and to thei þ̄ be falle in grete pouerte whan suche pouerte falleth not thozugh ryot araye or pōpe of this world yet rather geue thēne the poure be vnserued. Ope thy herte to all þ̄ askethe for the loue of god: withoute difficulte. And gpyue it with charyte: and with good wyll. Dzelis thou makest noo de wyl satisfactyon for thy synne. Also wyth a gladde chere & a meke spryte. So that thou doo it for noo bayn & glorie nor dyspyle not the poure: for he is a man as thou arte. And gpyue it hastily: & tary not from hym þ̄ suffereth anguisse sayth.

Quattuor sermones.

Salamo: giue it also with discrecon And yf thou haue moche: gyue moche yf thou haue litill gyue litill gladly sayth **Thoby** **Thy** body ly or goostly every man maye gyue almesse. Furthermore apēste cōcupiscēce of thy flesshe: thou haste fastinge: harde goyng & lyuyng & bytter wepig: knockig on thy brest: of knelig: & sharpe discipline with roddis of thyne owne hōdes: trauayle of pylgremage: tribulacions: āguillhe: sakenes: & suche other bodely dyscales: paciēty suffred of the scourge of god All suche penaunces wylfully takē: a discrete confessour wyl putte to the i parte of thy satisfactyon & penauce. Fastyng is a wylfully abstynēce from mete & drynke: wherby the spīte is wasshē ād thy flesshe made lowe: for desyre of euerlastyng blyss. Goostly fastyng: is frō dedely synne: & tēppzel Joye Saynte Hierome sayth: that it pro-

fyreth not to fleble thy body with fastyng whā thy herte swelleth by pryde Some for syknes or for they maye not ete Some for pouerte Some for pporresie And some to the worshyppe of god: & thou muste modere thy fastyng that thy stomake be not greued with to moche excelle for litill mete mesurably tēpreth ād pfyreth both body & soule. & dysposeth the to goostely trauayle There bē some þeche moche deylcate metes: & more whā they faste thā they doo at two meys whā they fast not and in maner they breke they faste.

There is also prayer apēst pryde t wo maner One is i warde in thy soule withoute shewig of voyce And other also ordeyned for the thre partyes of satisfactyon apēste pryde Prayer is a louyng desyre of thy soule vnto god: with speche of mouth or gaderyng of wordes: to aske good of god with

Quattuor sermones

uttering of thy voys Of four
re fructeful prayezs saith pou
speketh whā he sayth I pra
ye you first of all thynges
there be obsecracyōs: or pōs
postulacyōs & peldynge thā
kynges. Obsecracyōs are
whāt thou feelete i thy soule
the multytude of thy synne: &
lytple of the merytes. And se
est the horryble paynis of
helle: whiche thou mayst
not voyde by thyne owne
dye. Ne durst not for thy
ne owne vnworthynesse
make thy prayer thyselfe
but makeest supplicacyōs
by other mēnes. As whan
thou sayst (Sancta maria
ora pro nobis) Our lord by
thy passiō delpue vs. Or
so is whā thou haste forsa
ke thy synne & askeste forgy
uenesse by opē speche Postu
lacyō is: whā aft thy pena
unce done: thou haste a sad
de hope of forgyuenesse: yf
thou pray also ony thig ap
est thy owne spede. As pou
le that prayed y his tēptaci
on myght be put a way.

Thene oure lord wyll not
graunt it y Some thyngis
thou mayst pray with cōdi
cion: some thigis without
2dicpon to haue grace: and
blyss with our lord thou
mayst are withoute 2dicō
Saynte Bernarde sayth y
thou mayste are of our lord
grace i alle godnes to plea
se hī: yue in hī: see his blyss
& to able thyselfe to vtuous
to doo hī worshyppe. And
to be with hī withoute 2de:
per a foze this prayer thou
musste make redy thy soule
in dyuerse wyse.

First thou must wit dra
we thy hert fro oure warde
besynes beynge i wyll to ke
pe thy thoughtes after thy
fiste entente. Thou must
consyder also how worthy
thou arte y prayest and ho
w worthy he is y thou pra
yest for Thou musste also be
clene in soule. And yf thy
prayer be shorte lete it be
done with stedfaste hope.
For a short prayer with a
sad hope saythfully done: is

Quattuor sermones.

more acceptable to god: than
a long prayer feynely done
with out hope yet to them
that be occupied in diuine
seruyce long prayer is spede
full. To pray also with vo-
ys is more spedeful thenne
to thike or to worshyp. Bri-
cosome sayth thus thou þ
wit loode voys prayest and
whyspecest: thou suffrest no
ne other to prae aboute the
And therefore thy speme: &
thy payne is encreaced if it
be done wytringly & thysel-
fe not herde of god. It must
also be done without ite rru-
ptio: not to say a verse or a
Pater noster byt wene. Ja-
gle & telle a tale withoute
grete neede ne to haste it to
moche. Thou must also ma-
ke it comyn to place: tyme:
& place. Boule sayth I w-
yll that men praye in euery
place: yet in the chirche pri-
uypally for our lord sayth.
My hous shall be called þ
hous of prayer all tymes a-
re tymes of prayer / yet in
holy chirche be seven hours

specypally ordered for tyme
of prayer whiche most spe-
cially longen to religpous
men. Our lord afore his
passion trauayled all night
in prayer. Our lady & Jo-
seph also rose euery nighte
at mydnyghte and sayth the
psalms of commendacion
and the same dyde dauid &
his husholde. Though all
may not do thus: yet auple
theym þ be bounde: & haue
no lettynge. It muste also
be made with other: and
not alwaye alone. In þ it is
more acceptable to god mo-
re pleasyng to angellis: &
more cōfution to the deuyl.
And the same þ thou ma-
kest for a nother: is better
than þ thou makest for thy
selfe and though þ our lord
be her not a none thy praye
atte by thy wyll yet he he-
reth it: & graunteth þ ha-
ply þ: þ is more spedefull.
A thyng þ is longe desy-
red at þ last it cometh & þ is
þ more deynce. It muste al-
so be done wyth deuocyon.

Quattuor sermones

Deuocyon as clerkis say is a tendernes of herte wher by thou brekest lyghtly in to teeres. Also wyll of loue lyfte vp to god: or to his heuently creatures meupnge þ in warde & out warde to þ seruyce of god suche deuocyon purgyth both body & soule & thus deuocyon may be knowen by two princypall tokens: One is by gretnes of the voyz outwarde: as a grete fyre is knowen by the flame a nother by teeres: for cyghthe as fyre dryueth oute moysture fro weete wood so deuocyon byngeth oute teeres of thyne eyen in prayer.

¶ Well is hym þ hath suche plente of teeres for he is disposed to grace. But there ben somme þ haue grete plente of teeres fro daye to daye in prayer deuotely redyng or spekynge yet wyl not leue theyr synne nor trauaile to wythstande theyr tentacyons nor to knowe: we to kepe þ preceptis of ou-

re lord: suche teeres be not accepte: for de we sacrefyce to our lord. If thou be ful cōtryte sayth aldrede & trust in þ mercy of god confessed & willynge to do thy penance & not in wyll to torne ayē to thyne thenne sayth he suche teeres pleasen god & waschen a way thy synnes & more tormente the deuyll as sayth saynt Bernard: than all other kyndes of tormentes may do. Syth deuocyon must be in euery prayer yet the tyme: therof sholde be princypally v̄sed i the tyme of the masse & for iiii. causes. One is for the p̄sence of oure lord god that is there not only by his godhede but also by his māhode þ he toke for the loue of mannis soule. The seconde is for the multytude of angellis that there be euermore present. to yelde worship to almyghty god. The. iii. is for the grete profyte & speede that the body and soule haue by vertue of the sacra-

Quattuor sermones.

mente bothe to theym that
ben presente & specyally to
theym that worthely recei-
ue hym. The fourthe is
for the wonderfull worl-
dhypp that is there gauen to
man: that though the ver-
tue of wordes sayd of man:
the presence of our lord is
hadde: and the innumera-
ble nombze of angellis: soo
many þ̄ no tonge can telle
noz herte thinke.

Deuocon sholde be also
vled in tyme of serupce þ̄
thou arte bounde to save.
But for vnkunynge say
they? serupce the more ha-
stely for they? priue prayers
that they haue deuocyon to
And þ̄ deuocyon is lytyll or
noughte worthe. See ther-
fore now howe thy soule
maye be reformed: & brou-
ghte ayen to god. Thy sou-
le hate mynde: reason & w-
ylle. Mynde for it sholde re-
ste in god. Reason for thou
shold know god. And wyl
for thou shold loue god.

But by synne thy mynde
is unstable: thy reason blyn-
de: & thy wyl croked. & all is
for thou forsakest thy god.
The refozmacyon therfore
of thy mynde is to brynge
ayen thy herte þ̄ was tra-
uayled with vayne thought-
es: by prayers redynge: &
ofte thynkynge vpon god.
As of his incarnacyon pas-
sion Innumerable bene-
faytes & gracypous pestes:
hauynge grete sorowe for
thy vnkynndnes that thou
alwaye shewest hym. The
refozmacyon of thy reason
is: to byleue sadly in the fa-
yth of holy chirche. oure lor-
de for oure grete cōforte ha-
the gyue vs knowelege in
holy scripture: where we
maye fynde all þ̄ is necessa-
rye & spedfull to our soule he
le not to folow theryn our
naturel wyl but to submitte
our wytte to þ̄ rules of fa-
yth after the vnderstandyn-
ge of holy doctours: & so god-
ly to be censed by þ̄ sacra-

Quattuor sermones.

ment of penaunce. There
formacyon of thy wyl also
is to withstonde vyces. &
with a good wyl cruelly &
faythfully encrease & abid
in vertues for god withou-
te ony curiosite of wyl & the-
re be no double desyre: ne no
ne affectyon plesyng to the
but suche as is accordyng
to þe wylle of god.

¶ Thus than consydered
þe worthynes of thy soule.

The honour of thy syne w-
her with thy soule is thus
wounded. Take this sal-
ue of penaunce with thyse
thre plasters. Contrycyon:
confessyon: & satisfactyon.
And bynde theym sadly to
thy soze with the bondes of
hope & drede. Hope to haue
forpeuenes of thy synne ho-
pe of grace to lyue well af-
ter. And hope of glory wit-
hout ende to regne perpetu-
ell in heuen blysse Drede al-
so of the paynes of helle yf
thou dyspeyre of his mercy.
For to hym it is proper to

haue mercy and to spare.
Soo that for euery synne
as sayth. Saynt Austyne
there is an absolucion: be it
neuer so greete for wohat
myghte be gretter or more
worse synne than to slee
our lord Ihesu Criste Ri-
ghte as the Jewes dyde: y-
et there were so of thei after
that byleued: & now ben sa-
ued. Peter & Mary ma-
deleyne and many other al-
so after they hadde synned
they were wryth the salue
of contricion made hole: &
now ben in blysse. Therfo-
re be thy synnes neuer soo
many nor soo grete: dyspei-
re the not but say alwaye
wryth Dauid haue mercy
on me lord after thy grete
mercy Do awaye lord my
wickednes. Many haue
synned sayth saynt Austy-
ne: & crist hath redeemed.
And soo at oure lord as sa-
yth the prophete is mercy
and plentuous redēptyon.
And he shall redeme Isra-

Quattuor sermones.

hell from all his wyckidnes
 se Israel is as moche to
 save as he þe seeth god. He se
 eth god thene that lotheth
 his synne. And by cōtriciō
 and by confessiō: and by
 penaunce doyng is conuer
 ted to hi. That thou mayst
 thence thus be conuerted &
 doo penaunce for youre syn
 nes graunte he you & me:
 þe deyd for vs vpon the ro
 od tree. Amen.

The generall Sentence



that we þe haue cure of your
 soules be commaunded of
 oure ordynatpes & by the
 constitucyōns & the law of
 holy churche to lye we to
 you foure tymes in the pe

Doo
 men &
 wy
 men I
 do you
 to vnd
 stonde

re: in eche quarter of the ye
 r onys: whan the people
 is most plenarpe in holy
 churche. þe articles of þe sen
 tence of cursyng. So þe not
 for our defaute no man
 nor woman falle thereyn:
 & yf ony be thereyn fallen
 he may thorough þe helpe of
 god almyghty et all holy
 churche wyth shryft et pe
 naunce makynge good for
 his syne vpryse him amē
 de wherfore I doo you to
 vnderstonde þe cursyng is
 suche vengauce thakyn
 ge: that it departeth a man
 fro the blysse of heuyn from
 howsel shryfte: and all the
 sacramentes of holy chir
 che: & betake hym to the
 dewyll and to the paynes
 of hell wythout ende: but
 yf he haue grace of hym to
 amende. But therfore see
 that no mā nor womā saye
 that I curse hem for it lon
 geth not to me: but to the
 w the popntes: & tharticles
 of the sentēce of cursyng for

Quattuor sermones.

I do you well to wytte w^ho so doth ayenst ony of thy^s le poyntes & I shall shewe you. He is a curled in the dede doyng of the pope: archbishop: bishop: and of alle holy chirche. And that god almighty giue you grace for to kepe you out of cursyng Listen and here & I shall thozugh the helpe of god fader almyghty to you thenne telle and shewe.

C By & auctoryte of god the sone & the holy ghoost & his glorious mod & mayde our lady saynte mary: & the blessyd apostles pet & poule: & alle the apostles: matters: confessours: & virgynes & the halowes of god I denounce & shewe for a curled all to & frachise of holy chirche breke or distrouble: or are ayen the state of holy chirche or thereto assent with dede or counseyle. And also alle tho & prynces holy chirche: of ony right or make of holy chirche ony lape fee &

is halowed or sanctified. And all tho that wythhold the rightes of holy chirche that is for to save: offerynges tythes: rentes: or freedd of holy chirche lette: or distrouble: or breke that is to save: yf ony man flee to chirche: or chircheperde who so hym out dra weeth: & all tho & thereto procure or assente. And all tho that purchasen lettres of ony lordes courte wherfore letyng is made in cristen courte that proccesse of right may not be determined nor ended. And all to & the peas of the lond destrouble. And all tho that blode dra we of man or of woman in vpolence: or in vylonye make to be dra we in chirche or chircheperd: wherfore & chirche or the chircheperd is eterdited or suspended. And to & be againe the ryght of our lord the kige. And all to & we susteyne ayenst the kige wrongfully And alle tho & are co-

Quattuor sermones

minute robbers: rousers: or
 anfleers: but it be them
 selfe defendyng: & tho þ ben
 agayn the grete charter of
 the kynge: þ is conformed of
 the courte of Rome. And
 of all tho þ false wytnes be
 re wrogely namely in cau-
 se of matrymony in what
 courte soo it be: or out of co-
 urte And all that fals wytnes
 bryngge fourth in right
 of matrymony for to dis-
 trouble man or woman: or
 for to disheryte ony man of
 londe or tenement or ony
 other catel And al false ad-
 vocates: þ for me depurte
 forth ony false exceptions
 or querellis thorough the w-
 hiche þ righte of matrymo-
 ny is for done or ony other
 maner of righte in stede of
 Jugement: & all tho þ for
 mede or fauour: or for ony
 other encheson malicyous-
 ly man or woman bryng
 out of theyr good fame in to
 wycked or make them for
 to lese theyr worldly goodes

or honour or theym put wo-
 rongfully to theyr purgaci-
 on: of þ whiche was noo fa-
 me befoze: & all tho þ malicy-
 ously destrouble or lette the
 righte presentement of ho-
 ly chirche there þ very pa-
 trone sholde presente: & all þ
 therto procure with worde
 or dede or with false enquest
 or with other power & all
 tho þ malicyously dyspysen
 the ma woundement of the
 kynge to take a cursed mā
 from þ tyme þ he hate lepen
 in cursyng. lx. dayes & no re-
 medy wyl seke & all those
 that prisoners destrouble
 with false iugement or fal-
 se enquest And all tho þ
 theyr lyueraunce purchase
 again the right of holy chic-
 che And the þ mede take
 for to distrouble peas there
 loue sholde be or charyte or
 stryfe mayntene with wor-
 de or dede: and tyll they ha-
 ue pelde agayn theyr mede
 þ they toke of thei they may
 neuer be assoyled: & all tho þ

Quattuor sermones

holde houses : maners :
 graunges : of persones :
 by carpes or of any other
 man of holy chyrche aga-
 yn theyr wyll or theyr wy-
 ll or theyr attozneys wy-
 ll : and all tho þ any ma-
 ner good neuable or vne-
 uable awaye bere with
 strenght : or wrong fully a-
 wayd a way or was of the w-
 hiche cursige they may not
 be assoyled til thei haue ma-
 de satisfaccion to whon the
 wronge is done : & all tho
 that ony maner of goddes
 with violence or malyce be-
 re out of holy chyrche stedde
 or abbey or house of religy-
 on whiche that therein is la-
 yd or done for warandysse
 or socour or for to bekept
 And all tho þ þ therto pro-
 cure or assente : & alle tho þ
 theym mayntene or sustey-
 ne. And all tho þ haue la-
 yd honde on preest or clerke
 wyth malyce but it be hym
 selfe defendyng. And all

tho that sarrafsyns counse-
 ple or helpe ayen cristendom

And all þ theyr children
 wrongfully fader wyttyn-
 gly : or theyr children wy-
 ten ony other mā with ma-
 lyce. And all tho þ werpe
 or slec their generacyons or
 theyr children destroue w-
 ich dynkes or with any o-
 ther craft & all tho þ false
 money make : or therto as-
 senter : & all tho þ good mo-
 ny clipp or shere theym to a-
 uantage to disceyue ony
 man with & all tho þ false
 the popes bulle or cōtrefay-
 ce the kyngis seale & all tho
 þ bye or selle with false me-
 sures : or false weyghtes þ
 is to say to bye with one :
 and selle with another.
 And al to þ false the kyngis
 standrade themselves wytti-
 ge. And al tho þ ony testa-
 mente destrouble : or therto
 procure with worde : or w-
 ich dede : wherfore the dedes
 will is not fulfylled & all tho

Quattuor sermones

that for were theym vpon
the holydon: wyllyng & w
pyttinge forme: or for ha
te: for to doo any mā or wo
man to lese theyr worldy
goodes or honoure. And
all robbers or reuers open
ly or pzeuely: by daye or by
nyghte: or any mannes go
od stele wherfore thei were
worthy to haue Iugement
& all tho that withholde any
mannes good that haue be
spyrred thyle in holy chirche
theymselfe wyttynng: & all
tho that distrouble the pe
as of holy chirche: or of the
londre all the kyngis felons
& tho that theym maynte
ne. And all false conspyra
tours: and all false forswes
res in assyles. or i any other
courte. And all those y any
false pleyntes putte fourth
agayn y fraunchyse of holy
chirche: or of the kyng or of
the reame. And all tho y of
fyrngis that are offred i ho
ly chirche or in chyrcheyer.

de: or in chapell: or in ora
tory or in any other stede w
ith in the prouynce of La
unterbury: withholden or
put a way in any other pla
ce agayn the wyllof the per
son or bytary: or theyr at
tourney in the paryshe y it
is offred in and all tho that
theyr goodes a way gyue
for drede of dethe in fraude
of holy chirche: or for to for
bare theyr dettis payeng
And all tho that suche gyf
tes take: or therto help. or
counseyle and all tho that
lette prelates or ordynary
es for to holde consistorie ses
sion. or chappters for to en
quere of synnes and of ex
cesse. in good amendemen
te of mannis soule.

And all wytyches and
all that on theym by leuen.
And al heretykes that by
leue not i the sacramente of
the aulter. That is god
dis o wne body in fleische.
And blood i fourme of brede

Quattuor sermones

holde houses : maners :
 graunges : of persones :
 bycarpes oꝛ of ony other
 man of holy chyrche aga-
 yn theyꝛ wyll oꝛ theyꝛ w-
 yll oꝛ theyꝛ attoꝛneys w-
 yll : and all tho þ ony ma-
 ner good meuable oꝛ vñme-
 uable awayne here with
 strenght : oꝛ wrong fully a-
 waydꝛa w oꝛ was of the w-
 hiche curlyge they may not
 be assoyled til thei haue ma-
 de satisfaccion to whon the
 wronge is done : & all tho
 that ony maner of goddes
 with violence oꝛ malyce be-
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 oꝛ abbey oꝛ house of religy-
 on whiche that therein is la-
 yed oꝛ done for warandysse
 oꝛ socour oꝛ for to bekept
 And all tho þ þ therto pro-
 cure oꝛ assente : & alle tho þ
 theym mayntene oꝛ sustey-
 ne. And all tho þ haue la-
 yd honde on pꝛest oꝛ clerke
 wyth malyce but it be hym
 selfe defendyng. And all

tho that sarrafsyns counse-
 yle oꝛ helpe ayen cristendon.
 And all þ theyꝛ children
 wrongfully fader wyttyn-
 gly : oꝛ theyꝛ children wy-
 ten ony other mā with ma-
 lyce. And all tho þ werpe
 oꝛ sleetheiꝛ generacyons oꝛ
 theyꝛ children destrope w-
 ich dꝛynkes oꝛ with ony o-
 ther crafte & all tho þ false
 mony make : oꝛ therto as-
 sente : & all tho þ good mo-
 ny clipp oꝛ shere theym to a-
 nuntage to disceyue ony
 man with & all tho þ false
 the popes bulle oꝛ cōtrefay-
 ce the kyngis seale & all tho
 þ bye oꝛ selle with false me-
 sures : oꝛ false weyghtes þ
 is to say to bye with one :
 and selle with another.
 And al to þ false the kyngis
 standrade themselves wytti-
 ge. And al tho þ ony testa-
 mente destrouble : oꝛ therto
 procure with worde : oꝛ w-
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Quattuor sermones

that for were theym vpon
the holydon: wyllyng & w-
pyttinge forme: or for ha-
te: for to doo any mā or wo-
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ly or pzeuely: by daye or by
nyghte: or any mannes go-
od stele wherfore they were
worthy to haue Iugement
& all tho that withholde any
mannes good that haue be-
spyred thysle in holy chyrche
theymselfe wyttynge: & all
tho that distrouble the pe-
as of holy chyrche: or of the
londe & all the kyngis felons
& tho that theym maynte-
ne. And all false conspyra-
tours: and all false forswes-
res in assyles. or i any other
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chyrche: or of the kyng or of
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kyngis that are offred i ho-
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tory or in any other stede w-
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unterbury: withholden or
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ce agayn the wyll of the per-
son or bytary: or theyr at-
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is offred in and all tho that
theyr goodes a way gyue
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And all tho that suche gyf-
tes take: or therto helpe. or
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leue not i the sacramente of
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dis o wne body in fleshe.
And blood i fourme of brede

Quattuor sermones

And other sacramentes
that touchen helpe of man-
nis soule and all Jogelers
vsurers þis to save: that þf
ony man or woman leste
they? catel to man or wo-
man for ony aunsantage to
take by coueaunte more or
lesse: than they? owne: and
yf there by ony suche foun-
de in to wone or cpte the cpte
or the to wone sholde be en-
terdyte by tholde la we: &
nother doe there masse nor
sacramente vled tyll he w-
ere out therof And al þ mit-
holde tythes or withdra we
they? thytes wytyngly: or
malycpously to the harme
of holy chirche: otythes let-
te to be gyuen of alle the go-
odes whiche that ben com-
maunded & ordeyned to be
gyuen by the law of holy
chirche þis to save: of al fru-
tes of perdis cornis herbes
that ware: frutes of trees:
of al maner bestis þ arene
wynged of wulle: lambe &
chese in tyme of pere: of sw-

annes: gees: do wues: duc-
kes: of bees: hony: ware of
hay also often as it ne w-
es of flaxe of hempe: of wynde-
mylles: of all maner myl-
les of all maner of marchā
dyle of chafferyng men: & of
men of crafte And all those
þ malycpously or wytyng-
gly ony of chise thyngis or
ony other withholde the w-
hiche oughte to be gyue to
holy chirche by goddis law
to harme of holy chirche:
and tho that therto procu-
re in worde or in dede.

Modus fulminandi sen-
tenciā Prelatus alba indu-
tus cum ceteris sacerdoti-
bus in ecclesia existentibus
cruce erecta candelis accen-
sis stans in pulpito pronun-
cient verba que sequuntur.



Gaudet auctoritas
te dei patris
omnipoten-
tis et beate
marie virginis et omnium

Quattuor sermones

Sanctorum excommunicamus anathematizamus et dyabolo commendamus omnes sapradictos malefactores excommunicati sit: anathemati et dyabolo commendati: maledicti sint: in villis in campis: in viis: in semitis: in domibus: extra domos: et in omnibus aliis locis: stando: sedendo: iacendo: surgendo: ambulando: currendo: vigilando dormiendo: comedendo: bibendo: et aliud opus faciendo: et illos a liminibus et omnibus bonis ecclesie sequestramus: et dyabolo damnamus et in penis inferni animas eorum extinguamus sicut extinguuntur ista candela: nisi resipiscant et ad satisfactionem veniant.

C finita sententia extinguat lumen ad terrorem pulsantes campanas.

C The bedes on the sondaye.



Be shall knele downe on your knees & lifte vp your heres makig your prayers vnto almighty god. For þ good state & peas of holy chirche that god maynten saue & kepe it. For oure holy fader & pope with all his true collage of cardynallis þ god for his mercye hem mayntene & kepe in þ righte byleue & it holde & encreace & al myshyleue & heresie he lesse & de stope. Also ye shall praye for þ holy londe: & for þ holy crosse þ iesu crist deped on for the redēptyon of mannis soule & it mape come in to the power of cristen men the more to be honoured for our prayers. Also ye shal praye for all archebyssoppis & bissoppis & in especyall for the archebysshop of Caunterbery oure metropolitan & for þ bysshop of A. our dyocysan: þ god of his merci giue to the

Quattuor sermones

in grace so to gouerne: & rule
 the holy chirche: & it may be
 to þe honour & worshyp of hi
 & saluacyō of our soules ye
 shall also praye for abottis
 pypours: monkes chanōs:
 freres: & for all men & wy-
 men of relygion in what
 order estate or degree & they
 stonde in from þe hygheste
 estate vnto þe lowest degree:
 ye shall also praye for all the
 ym þe haue charge & cure of
 cristen mennis soules. As
 curates: psones: bycarpes:
 prestes & clerkis: & i especyall
 for the psones & curate of this
 chirche: & for all the prestes
 & mynystris þe serue therein.
 And for all thei that haue taken
 ony order: that god geue the
 ym grace well to kepe & to
 obserue it to the honour & ad-
 helthe of theyr soules: ye
 shall also praye for the vni-
 te. & peas of all cristen reas-
 mes. And in especyall: for
 the good state peas and tra-
 quyllyte of this reame of.

Englōd for our lyege lord
 the kynge & god for his gre-
 te mercy seide hi grace so to
 gouerne & rule this reame &
 god be pleased & worshyp-
 ped & profyte and saluacyō
 of this londe. Also ye shall
 pray for oure lyege lady: the
 quene: my lord the prynce:
 & al the noble pgenye of the
 ym for all dukys: erlys: ba-
 rons: knyghtes: & squyres.
 And alle other lordes of the
 kynges counseyle: whiche
 haue ony rule and gouer-
 naunce in this lōde that god
 geue thei grace: so to coun-
 seyle: rule: & ad gouerne & god
 be pleased: the lōde defende:
 and to the pfitte & saluaciō
 of alle the reame. Also ye
 shall pray: for the peas both
 on londe and on the water:
 that god graunte loue: and
 charyte amōge alle cristen
 people: ye shall praye for all
 our parissheis where they
 be on lōde or on water & god
 saue thei frō al maner of pe-
 rylls: and for all the good

Quattuor sermones

men of this paryshe. For
 they: wyues: childer & me-
 ne: that god thei maynte-
 ne: saue & kepe: ye shall al-
 so praye for all true tithers:
 that god multiplie theyr go-
 odes and encrease. For all
 true telyers & labourers: for
 oure sustenaunce that telye
 the erthe: & also for all the
 graynes & frutes that ben
 sowē set or don on the erthe
 or shal be done that god ge-
 de suche wederynge & they
 may growe encrease and
 multiplie to the helpe & pro-
 fyte of all mākinde ye shall
 pray for all true shypmen &
 marchaūtes where & they
 ben on londe or on water: &
 god kepe theym from all pe-
 rellys: and bypge thei ho-
 me in safte with theyr goo-
 des: shippes: and marcha-
 ndises to the helpe cōforte
 & profyte of this reame ye
 shal also praye for thei that
 fynde ony lyghte i this chir-
 che: or gyue ony be queste:
 book: belle: chalpyce: or vesty-

ment: surpys: aulter clothe
 or to wayle. londes. rentes.
 lāpe or light. or ony other a-
 dournemēte. wherby god-
 dis scrupce is the better set-
 up & susteyned & mayntened
 In redyng & syngyng.
 And for alle thei that ther-
 to haue couseyled: that god
 rewarde & peled it theym
 at theyr moost nede. Also ye
 shall praye for all true pyl-
 grimes & palmers: that ha-
 ue take theyr waye to. Ro-
 me to Iherusalem to saynt
 Katherynes or to saynt Ja-
 mes or to ony other holy
 place & god of his grace pe-
 ue theym tyme: and space
 well for to goo and to co-
 me to the profyght of theyr
 lyues and soules: ye shall
 also praye for all theym
 that ben syked or dysleasent
 of this paryshe & good
 sende to theym helthe the
 rather: for oure prayers.
 For alle the wymme & ben
 in our lady bondys et in
 pth chyld in this paryshe:

Quattuor sermones

oz in ony other: þ god sende
to theym: say: delyueraun-
ce to the childeren: ryght
shape: name & cristendome:
& to the moders purificacy-
on: & for alle thym þ wolde
be here & may not. For syke-
nes: for trauayll: oz ony o-
ther leeful occupacyon: þ
they maye haue parte of all
þ good dedes þ shall be do in
this place oz i ony other: al-
so ye shall praye for all the-
ym that ben in good lyfe: þ
god theym holde longe the-
ryn: and for theym þ ben in
dette oz dedely synne: þ Jhe-
su criste bryng theym out
therof þ rather for our pray-
ers also ye shall pray for hi
oz her þ this daye gaaf þ ho-
ly brede: & for hym þ fyrst be-
gan & lengeste holdeth on
that god rewarde it hym at
the day of dome & for al the-
ym that do wyll oz saye you
good that god yelde it them
at theyr nede: & for theym þ
other wolde þ Jhesu criste
amen de theym. For all thi-

le: & for alle cristen men & wo-
mmen ye shall saye a
Pater noster. and an Ave-
maria. Deus misereatur
nostri. & c. Gloria patri. Si-
cut erat. Kyrie eleyson. Cri-
ste eleyson. Kyrie eleyson.
Pater noster. Et ne nos.
Sed libera nos. Mste de no-
bis dñe. Sacerdotes tui in-
duantur. Dñe saluū fac re-
gem. Saluos fac seruos.
Saluum fac populum.
Domine fiat pax. Dñe ex-
audi & c. Dominus vobiscū
Et cum spū tuo. Oremus.
Ecclesie tue quesumus dñe
Deus in cuius manu.
Deus a quo sancta. & c.
¶ Ferde more ye shal praie
for alle cristen soules: for ar-
chebysshopps & bysshopps
soulis & i especyall for alle þ
haue bē bysshopps of thys
dyolpce And for all curates
plones & bycarpes soules.
And in especyall for theym
that haue bē curates of this
chirche & for the soulis that
haue serued i this chirche.

Quattuor sermones.

Also ye shal pray for the soules of al cristē kiges & q̄nes. And in especyal for the soules of them þ̄ haue ben kynnes of this reame of Englonde. And for alle those soules to this chirche haue gūen book: belle: calice: or vestimente. Or any otheṛ thyng: by the whiche the scrīpture of god is better done: & holy chirche worshipped. ye shall also praye for your fader soules: for your moders soules: for your godfaders soules: for your godmoders soules for your brethern & susteren soules: & for your kynnes soules: & for your frēdes soules: & for all the soules that we be bounde to pray for. And for the soules þ̄ ben in þ̄ paynes of purgatorie: there abydyng the mercy of almyghṭy god & in especyal for them þ̄ haue most nede & lest helpe þ̄ god for his endelesse mercy lesse & admynystrhe theyṛ paynes: by the mo-

pen of our prayers & byng theym to his euerlastyng blyss in heuē & also of þ̄ soule of. A. or of theym þ̄ on suche a daye this weke: we shall haue þ̄ anuyersarpe & for all cristē soules ye shall deuoutely saye a Vater noster. & an Aue maria.

¶ Psalmus. De profundis clamaui ad te dñe. & c. with this collecte. Mem⁹.

Absolue quesumus domine animas famulorum tuorum p̄cificum: regum: sacerdotum: parentum: parochianorum: amicorum: benefactorum nostrorum & omnium fidelium defunctorum ab omni vinculo delictorum: ut in resurrectionis gloria inter sanctos et electos tuos resuscitati respicient. Per.

¶ Deo gratias.

Comprehensum est hoc opus impensa et
ere Johannis Richardi mercatoris in
ciuitate Bathoniensi commorantis.
Anno domini millesimo quadringentesimo
nonagesimo nono. et venale in-
uenies infra ecclesiam metropolitanā
ante domum consilij.



Solus

Quia septa quibus et hoc et hoc et hoc
Quia quia de est illa sapientia 4. de





A. 1218

